AN

ANTIDOTE

AGAINST

Quakeriſme:

Wherein theſe Following

QUESTIONS

Are *Opened*, the Truth concerning them *Proved*, the contrary Arguments *Examined* and *Confuted*.

Whether the Scriptures, or the Light in every man be our Rule to Heaven?

Whether the Light in every man be a Saving Light? Here *Something alſo concerning* Immediate Teaching.

Whether Perfection, viz. *a State free from all Sin, be attainable in this Life?*

Whether Baptiſm with Water be an Ordinance of Chriſt binding us?

Whether the Supper be an Ordinance of Chriſt binding us?

Whether Juſtification be by the Righteouſneſs of Chriſt imputed?

By *Stephen Scandrett*, Miniſter of Gods Word.

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1 Cor. 3. 13. *Every mans works ſhall be made manifeſt: for the Day ſhall declare it, becauſe it ſhall be revealed by fire: and the fire ſhall try every mans work, of what ſort it is.*

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TO THE GODLY READER.

A Brief Account of Two Disputations between *George Whitehead*, *Robert Ludgater*, &c. *Quakers*, and the Author.

BEing informed of the great number of Quakers in and about Old-Samford; and considering the destructive Opinions of those that teach among them; the certain eternal ruine of them, if in all things they should believe and practise according to the Doctrine, of some at least, of these Teachers: As Pauls Spirit was stirred in him, when he saw the Athenians wholly given to Idolatry; so my Bowels yearned towards this misguided Flock; of which, many, I am perswaded, truly breathing after Salvation, are led away, as those two hundred men that went after Absolom in the simplicity of their hearts, and know not whither these Teachers are leading them. What might be done to stop the erroneous course of this people? If those that take upon them to preach among them, saw the evil of their own wayes, it would be a good step to the reducing of many. Is it impossible that these should be informed? I told a Friend that lived near the place, I could willingly discourse with some of their Teachers, had I an opportunity, aiming only at a private Conference. About a year after, this person directs two Quakers to my House with a Letter; which when I opened, I found, that whereas I had challenged to dispute

with them, they required theſe may be the Queſtions, &c. and that time and place may be agreed upon. I wondred at this Language, for before, the Quakers *utterly diſclaimed any ſuch thing as a Challenge: Yet conſidering that a Diſpute would draw* Quakers *to it, who are utterly averſe from hearing any that preach the wholſom Doctrine of the Goſpel; and thus there might be an advantage of clearing up the Truths of God before them: it may be the Lord will convince ſome of them at leaſt, and ſo reſcue them from that deſtruction their Teachers are drawing them into. I conſented.* Pauls *practice in the School of* Tyrannus, *was my Encouragement and my Hope, truſting in the Lord for help, and ſetting his Glory, the advancement of Truth, and the ſalvation of ſouls before mine Eyes.*

The Place being appointed, the Day come, George Whitehead *appearing my* Antagoniſt, *I demanded,* Whether he would grant the Scriptures to be a Truth, or no? *This Principle being yeilded, to bottom an Argument upon; I required ſilence, to begin with Prayer: This was flouted at* [Thou haſt thy God to ſeek.] *Thus did he, ſhewing a ſcornful, proud, ſelf-confident Spirit, deride the ſolemn Worſhip of God, who is to be ſanctified in all things; eſpecially in undertakongs of this nature; in that he only can enlighten and lead us into Truth, and all aſſembled ſtood in need of his teaching. Gods people ſurely are a Generation of ſuch as ſeek his face: I returned not reviling for reviling, I came for another purpoſe: I further preſs'd for ſilence. He continuing to diſſent: I did however, though the more briefly, ſeek Gods preſence among his people, and his Vindication of what is Truth: This done, Concerning the Scriptures, I aſſerted them to be a moſt certain and infallible Rule. He bids me prove it. This was my Argument:* [That which is given by Inſpiration of God to guide us to heaven, cannot but be a moſt certain and infallible Rule: But ſo are the Scriptures.] *He granted the Scriptures were given by inſpiration; but inſtead of ſhewing how theſe may deceive us notwithſtanding (which indeed is impoſſible) he rambles, and runs out in an impertinent Diſcourſe, as if he were preaching, rather than diſputing. And this was his manner, when to prove the Scriptures a trying Rule, I urged an Argument from the example of the* Bereans. *That which God approves of is our Duty; But God approves of it, that we try Doctrines by the Scripture: This therefore is*

our

our duty. He would not hearken to this argument, nor attempt to give any anſwer at all to it, though repeated three or four times: but flies to another thing, rambling tediouſly. Indeed to prove Perfection he brought ſeveral Arguments and Scriptures, one after another ſomewhat cloſely; and having received diſtinct Anſwers to them, he fairly ceaſed, being unable to make good his Aſſertion; and heard my Argument to the contrary: But then grew moſt tedious again in his repetitions and impertinences. I was too mild towards him. But when entring upon Juſtification, I ſaw that he hid himſelf in impertinent, long anſwers; and that the day was now far ſpent; that I might not be prevented in what I chiefly deſigned, the diſcovery of the only way of Juſtification by Chriſts Righteouſneſs imputed; that people might ſee whither theſe Teachers were leading them; and prevent, if God ſaw good, their everlaſting damnation of body and ſoul: I reſolved, I would not regard him; but deliver ſomething to the People touching this point for their inſtruction and ſafety. Three Arguments I delivered, and enlarged my ſelf on them freely and fully to the People, and would not be interrupted; preſſing them, as they deſired to eſcape condemnation at Gods Barr, to look for Juſtification in nothing elſe but the righteouſneſs of Chriſt imputed; to fly to Chriſt, and build only on his Blood and Righteouſneſs, as that alone that is able to ſatisfie God for their tranſgreſſion. And having done this, I commended all to God by Prayer, and went away. The People ſeeing how I was hindred by this mans tedious enlargements, deſired another dayes diſpute. I told G. W. by a Letter, that if he would give it in Writing, that what Queſtion is asked pertinent to the point in hand, it ſhould be anſwered expreſly by affirming or denying it, the Queſtion being capable of ſuch an anſwer; I was willing to meet him a ſecond time: And that it might be lawful for others alſo to ſpeak, his friends and mine, that ſo we might carry the Diſpute on, and the People attend, through this variety, with leſs wearineſs. He uſeth many ſhifts to keep off from this engagement; I being peremptory, knowing without this he would ramble, but not diſpute; at length he gives this under his hand! [I do intend according to my underſtanding to be as poſitive and intelligible in my Anſwers to Queſtions pertinent, as I can; and in my Anſwer to ſignifie an Affirmation or Denial, if the Queſtion be capable of ſuch an Anſwer.] Having this Engagement, I did hope he would keep cloſe to the point; or at leaſt that I ſhould force him to it. I met and put

him.

him to his affirmation, or denyal; either the Scripture is a full Rule or not? Either Gods will laid down in Scripture is the only Rule or not? Whilſt he expreſt himſelf pertinently, I liſtned giving him all Liberty; but when he began to ramble (for he knew not how to keep bounds, having run wild ſo long) I checkt him, and required his affirmation or denial. And thus holding him to it, the Lord was pleaſed much to ſucceed my attempts; They were forced, though with as much reluctancy as a Bear to the Stake; they were forced, I ſay, to acknowledge the Truth; and this in the very eſſential Differences between us and them. It was acknowledged openly that [the Scriptures are a full Rule.] That, [The will of God laid down in the Scripture is the only Rule.] That, [The will of God reveled by the Light in every man, without the Scripture, is not the only Rule.] And if theſe things be granted, what becomes of Quakery? What is Quakery but the ſetting up of the Light in every Man as a Rule to Heaven? They granting the firſt, bruiſed Quakery very ſorely; granting the ſecond they knockt Quakers down to the ground; granting the third they fetcht out the very heart blood of Quakery. Let but theſe three granted truths live in the hearts of all, and Quakery muſt needs give up the Ghoſt; it is impoſſible there ſhould be one Quaker on the face of the Earth. For, if the Scriptures are a full Rule: It cannot be denyed but that all thoſe who walk according to this Rule in uprightneſs are in the way to ſalvation. A full Rule will, if practiſed, ſafely bring us to glory. What reaſon poſſibly can there be to deſert this, to be guided by the Light within? If the will of God revealed in the Scriptures be the only Rule, then all other Rules are falſe Rules, and no Rules; then who ever walks by any other Rule, is not in the way to heaven, muſt needs periſh at laſt and be damned for ever: What bloody enemies are they to the ſouls of men that counſel and direct them to ſeek ſalvation by walking after any other Rule; what great Reaſon have we to cleave to Gods will laid down in Scripture; there being but one way to heaven, and this is it? Men muſt ſeek the way to heaven where it is to be found, if they would not miſs of it. Again, If the will of God (as much of it as is) revealed by the Light in every man, without the Scriptures, be not the only Rule to ſalvation; when there is but one, this cannot be any Rule at all to ſalvation: thoſe that walk by no other Rule but this, muſt not look to be ſaved; thoſe that counſel to walk by no other, make themſelves guilty of the blood of ſouls. Suppoſe a City had but One only way leading into it; a man were to be burnt

alive

alive if he gets not into this City by the evening; in his travel asking one the way, he bids him open ſuch a Gate on the right hand, and he ſhould ſee before him the only way that leads into the City: asking another, he acknowledgeth that if he opens the Gate on the right hand he ſhould ſee before him the only way; yet bids him take a Lane on the left hand. If through the Gate on the right hand be the only way; how can the Lane on the left, be any way at all leading into the City? If the Traveller takes that Lane, he looſeth his Life, and the Miſ-informer is guilty of his death. By this it appears, from what hath been confeſſed; that the Light in every man is no way at all to Heaven; that he that walks by no other Rule, is to burn everlaſtingly in Hell; and he that acknowledgeing Gods will laid down in Scripture the only Rule, counſels to walk by no other Rule ſave the Light in every man, is a Murderer of ſouls, a wilful contriver of their damnation. Oh! that God would give ſuch to ſee their Crimſon Tranſgreſſion, and break their hearts, and turn them to himſelf, that they may be ſaved. If not; that he would at leaſt reſcue a miſerable flock out of their devouring mouths. And yet I ſee but little hopes of the former, for though thus overborn by the Power of Truth, they have the Face ſtill to appear againſt it, and in Print vapour as if the day were their own; and [their Women Friends are able to confute us ſhattered Prieſts. Glory of Chriſts Light within. p. 11.] *Thus Bankrupts, unable to ſubſiſt make a flouriſh; fain would they keep up their credit in the World, though they cannot their eſtates. But where was this flouriſh then, when refuſing to affirm or deny the will of God in Scripture, the only Rule; I challenged them all ſeaven upon the ſtage, One by one, to deny it if they durſt; and they heavy-hearted men durſt not a good while give me any Anſwer: deny it they could not, the truth is ſo plain to affirm it they ſaw were to knock down to the ground their unſound Opinion. If they repent not of their errors, they will be far from glorying at the Bar of Chriſt. In their Narrative I can eaſily overlook their Reproachful ſpeeches. Presbyterian Prieſt*, p. 3. Shattered Prieſts, p. 11. Dead men, becauſe *Cromwel* the Light of their eyes is dead. p. 13. Ignorant Oppoſer. p. 35. Defective, Bawling Fellow, acting like a Fidler, &c. *This is very much the ſtrein of other Writings: A very ſtrong Argument againſt our Doctrine. Tis eaſie to ſee they want Bullet, when they are fain thus to ſhoot Dirt. I can eaſily paſs by their Railing Language alſo. The Devils ſinful A-*

gents.

gents and Meſſengers. Contenders for the Devil, Error, darkneſs, and the works thereof, p. 3. The Lord doth Judge, and will ſhortly manifeſt who are ſuch. How vain are they in their envious Counſel? Giving that we have bread, they adviſe to detein it from us. p. 10. Do they think the Lord will ever ceaſe to be Levies Inheritance? Or that our Doctrine would die with us? Neither they, nor all the Gates of Hell joyning with them, though we were removed, ſhall ever be able to prevail againſt it. How injurious to their own ſouls are they, uſurping Gods Throne of Judgement! A Company of Hypocrites. p. 10. The God of this World hath blinded their eyes. p. 17. Are they Gods to know that theſe things are ſo? Really in Hell, imptatively in Heaven. p. 37. It is in their powers to ſave and damn whom they pleaſe? Their vain glorious boaſting renders them Real Objects of pity and compaſſion. We have been forward to ſuffer. p. 5. We have been the ſufferers that have endured the ſtorms for them; they have been ready to run away. p. 11. The earth indeed hath helped the Woman; the Lord did ſo ordain it. Were their cauſe good, their call clear, and their carriage holy, their ſufferings had been acceptable to God. But they ſuffer not for the upholding all Gods Ordinances in the purity of them, rather for Preaching down Baptiſm, for Preaching down the Supper, for Preaching down the Scripture as no Rule that will guide to Heaven, and inſtead of theſe Ordinances of God, they ſet up an Ordinance of their own, which God never appointed for his Church, Dumb Meetings. In extraordinary caſes we read of Prophets, and others Dumb for a time; but which of the Prophets, which of the Apoſtles ever did ordinarily, from week to week aſſemble Gods people together, and was in like manner dumb amongſt them? Or where did God ever command his Church to meet from time to time, to ſit and look one upon another. The Cauſe being bad, it is impoſſible they ſhould have a Call from God. They are then but Will-ſufferings. And yet if both Cauſe and Call were good; this vain glorious carriage would of it ſelf ſpoil all. Our Saviour bids, when they Perſecute in one City, fly to another. And he himſelf could withdraw into a deſart place in time of his Diſciples fears. And when the Jews ſought his Life, could walk no more openly. And the Apoſtles according to Chriſts Counſel and Practice, could withdraw from place to place; yet ſo, as ſtill going on with their work. But theſe muſt be ſeen in the ſame place, however threatned; and then to boaſt of it when they have done

done, as if they had wrought ſome meritorious work; to ſet up themſelves as ſuch Saints for this; and to deſpiſe others, who when they have a Call, can through Gods aſſiſtance, and do ſubmit to ſufferings; at other times rather chooſe to tread in the ſteps of Chriſt and his Apoſtles: Theſe, ſaith God, are a ſmoak in my Noſe. *The proud, vain glorious Phariſees loſt all their Prayers. Vain glorious* Ananias *and* Saphira, *after they had parted with a great portion of their eſtates to be reputed Religious, muſt part with their Souls alſo. Above all perſons therefore boaſting ſufferers are to be pitied, becauſe they are like to be double ſufferers, and but ſingle gainers; they have their reward. But there is One thing in their Narrative relating to my Brethren, which I dare charge them withall, that is, Slander, as I verily believe. They give out* p. 10. *That ſome of us employ men (for they call them our Agents,) to go from houſe to houſe to beg money for us: And* p. 11. *That ſome of us have compacted with the Miniſters of the Pariſh, to give them a part of the money if they will permit them to make a gain of their flock by Preaching to them. If they prove not theſe things true, they muſt needs be looked on as guilty of ſlander. And there are two things in it relating to my ſelf, which I complain of. Unupright, diſ-ingenuous dealing; and falſhood. Of the former, becauſe when they write* G.W. *his proofs, they ſometimes make no mention of my Anſwers. They omit ſeveral of the Arguments I urged in both Diſputes. They lay not down the ſtrength of others as urged. They lay down what frivolous thing they pleaſe as an Argument of mine, which I never brought in as an Argument.* p. 28. This is not a full Light, for God created the Starrs which are not a full Light. *Alſo* p. 29. If it convinceth of ſin, then not of the contrary. Theſe are none of my Concluſions. *They moreover impute harſh and uncouth ſpeeches to me.* p. 19. That I ſhould ſay; the Light in its common operations is given to Unbelievers. p. 28. That 'tis not given to all. And p. 38. By the Righteouſneſs of Faith Juſtified perſons are ſanctified. *Theſe are none of my ſayings. Of falſhood the Latter, I complain in many particulars. They affirm,* p. 4. *That I ſhould ſay,* The Light within might ſave them that have not the Scriptures. *I never affirmed this, a full account of what I ſaid follows in the cloſe of that Queſtion* [Whether the Light in every man be ſaving.] *And again,* p. 33. That I ſhould ſay, Go Baptize ye Rebels. *Though I called them Rebels, and proved it, of which too afterwards; yet I affirm this a*

falſhood, I never looked on ſuch fellows as Miniſters of Chriſt fit to Baptize. Further, p. 7. *It was uſual with this* S. S. *When he could not Reply, to make a noiſe. I know nothing urged pertinent, but it had its anſwer. I affirm it to be a falſhood, that any thing that was urged I could not anſwer. Moreover,* p. 24. *They give out that I dared them to affirm or deny before they refuſed. Another falſhood.* p. 12 *Theſe Prieſts hold men are Imputatively Righteous, whilſt Actually ſinners. Take ſinners for Perſons in whom ſin is not perfectly aboliſht, and thoſe that are Righteous by Imputation are ſuch;* Gal. 2. 17. *take ſinners for Perſons allowing themſelves in ſin; and* Eccl. 7. 20. *this is a groſs falſhood.* G. W. *Would have impudently faſtned upon me, this aſſertion in the Diſpute;* That I ſaid, Water Baptiſm is neceſſary to Salvation. *I then checkt him to his Face, and renounced it openly as not ſaid by me. Yet againſt all this Light, theſe men have the Faces to faſten it ſtill upon me. I affirmed then, and do ſtill, the contempt of it is Damnation: Yet it is not neceſſary, as Faith is neceſſary. The* Thief was ſaved without it. *To theſe falſhoods I ſhall adde, with reference to* G. W. *That having bargained and agreed with me under his hand to ſignifie his affirmation or Denial to all Queſtions that ſhould be asked pertinent to the point in hand; whether I demanded his Affirmation or Denial, ten, or fifteen, or twenty times or more* (for I frequently did it, yet could ſcarce at all get it from him. I do not remember one time; for when I extorted the Conceſſions mentioned, 'twas one of his Brethren by, that yielded to me; he was obſtinately neutral; durſt not deny, the things were ſo plain: yet would neither be Ingenuous nor faithful to confeſs the truth, any other way then by his ſilence, or his not openly contradicting him that did confeſs it.) *I do pronounce him guilty of falſhood ſo many times as he refuſed to affirm or deny. And are theſe the Saints? The men that are immediatly ſent from God? Infallibly inſpired by the Holy Ghoſt that they cannot erre? In* Thaxtead *I have been credibly informed, a Quaker ſtiled this* G. W. *an Angel from heaven; A very black one, if he be. Theſe two laſt things complained of engage my Pen; becauſe I ſee the Doctrine of Chriſt ſharing with me in my ſufferings by them: which I muſt not brook. My deſign in Writing being the Readers Profit; I ſhall not barely relate the Particulars of the Diſputes; but pointing at them as I go, ſhall (God aſſiſting) handle the ſix Queſtions in Order, Opening them as far as I judge needful;*

laying

laying down Scripture or Reaſon for what we hold, examining what the Adverſary hath ſaid againſt it, whether in the Diſpute, or in the Narrative ſince, or in his Book ſtiled the Divinity of Chriſt, or any other of his Writings that come to hand. And herein, I hope, I ſhall deal more candidly with my Adverſary then I have been dealt withall my ſelf, not bauking his ſtrength, but improving it rather. For Truth fears no Weapons. Doing this I ſhall commit all to a good God, even the Biſhop of our ſouls; who will bring all his ſheep into his fold, and cauſe them to hear his voyce, and give them eternal life; never ſuffer them to periſh, nor any to pluck them out of his hand. You that are Godly, do and will ſtrike in with the deſign of my endeavours, by your prayers: That Truth might prevail and find more generally entertainment in the hearts of men; to the advancement of Chriſts Kingdom, glory of Gods name, and eternal bleſſedneſs of never-dying ſouls. And my requeſt for you is, that having received the Love of the Truth, you might by Chriſt be rooted and grounded therein for ever, and ſo at laſt be preſented holy, unblameable, and unreproved in his ſight. This God will do for you, and it is the rejoycing of

One unworthy to be reckoned
among you,

STEPHEN SCANDRETT.

TO

To the Miſguided

FLOCK

Commonly Termed

QUAKERS,

Eſpecially in and about *Samford.*

OU will bear with me in this Application, allowing every man to ſpeak according to the Light of his own Conſcience. For your ſakes, Brethren, did I engage in Diſputation; for your ſakes, in good will, and true compaſſion to your ſouls do I alſo now write. My deſign in it falls in with your deſire; even that you might have an undeceiving perſwaſion touching the way to Heaven and Glory; that walking therein you may not miſs of everlaſting Reſt when you are departed hence. How you may attain this perſwaſion, is a matter of very great importance, and well worth a ſtrict inquiry: Do but think with your ſelves how others might attain it. A Jew, a Turk, a Papiſt, an Independant, a Presbyterian, an Anabaptiſt; If they ſhould ſay, our preſent perſwaſion is undeceiving, becauſe our hearts aſſure us therein, or becauſe our Teachers do ſo inſtruct us, or becauſe we have an infallible ſpirit which will not ſuffer us to be deceived

ceived in any thing; your Light would tell you they took not a right courſe. But if looking up to God for illumination and grace they ſearch for, and examine the grounds of their own and others Opinions; and what they ſee upon good grounds to be truth, that they embrace, whoever rejects it; what they ſee upon good ground to be error, that they caſt aſide, whoever countenanceth it; would not your Light tell you, this were a better and a ſafer courſe for them? Now be your own Judges, is not that a good and a ſafe courſe for you to take, which is ſo for others? You may not then ſay, it is impoſſible I ſhould be deceived touching my preſent Opinion, becauſe my heart perſwades me it is right. As a Papiſt may not thus argue, ſo neither may you: For the Heart is deceitful above all things. He that truſts to his own Heart is a Fool. Lean not, ſaith God, to thine own underſtanding. Neither may you ſay, it cannot be that I ſhould be miſtaken in this, for ſuch and ſuch have taught it. A *Turk*, a *Socinian* may not thus pin his Faith on anothers ſleeve, for deceitful workers transform themſelves into the Apoſtles of Chriſt: therefore neither may you: Our Saviour cautions you; take heed that no Man deceive you: commands you, call no man Maſter on Earth: and threatens too, Curſed be the man that truſteth in man. Nor may you ſay, it is impoſſible I ſhould be out, for I have an infallible ſpirit that will not ſuffer me to erre in any thing. As a *Presbyterian*, an *Independant*, an *Anabaptiſt* may not thus build his confidence; ſo neither may you. It is incumbent on you as well as on them, to try the ſpirits whether they be of God. Your work then is, looking up for ſpecial aſſiſtance, to examine the grounds of what you and others hold, to prove all things, that you may hold faſt that which is good. And truly a well grounded knowledge, is a very choice mercy. Wiſdome and knowledge, ſaith God, ſhall be the Stability of thy times and Strength of Salvation. For your furtherance herein, if the Lord ſhall adde his bleſſing; I put this ſmall book into your hands: It will preſent you with the grounds of what your Teachers hold for truth; and what we hold, Read, and Judge which have cleareſt reaſon for what they hold, which have Scripture taken in its true ſenſe and meaning. And as *Elijah* ſaid to *Iſrael*, *If God be God, follow him; if Baal be God, follow him.* So ſay I to you, If what we teach be well built upon a ſure foundation, embrace it. If what yours teach be rightly

rightly drawn from ſound Principles, cleave to it for ever. Remember it ſpeaks a Generous and a free Spirit, to be able with Candor and Impartiality to read an Adverſary. But unleſs Gods ſpirit enlightens your mind, you may ſee truth, and not perceive; it unleſs he ſanctifies your heart, you may perceive it, and not embrace or practiſe it: You muſt therefore needs beg for the gracious preſence of God with you, if you would benefit your ſouls by reading. Examine your ſelves alſo whether you have a Love of the Truth, a Readineſs to acknowledge and cloſe with it, whether it ſhall appear to be your own opinion, or ours? If you are reſolved in heart to caſt away our doctrine, though it ſhould never ſo clearly appear to be the truth of God; to retain what you have received from your Teachers, though it ſhould never ſo plainly be diſcovered error; to what good intent can you read? It is not Truth you are for, but a Party. But if you can be willing to take in Truth on which hand ſoever you find it; then are you capable to aim at and receive profit by Reading. What do you ſay? How do you find it with you? *If our preſent Opinion ſhall appear to be Truth, we can hold to it: Thats not ſo difficult a buſineſs. But what if the contrary Opinion proves true? If it ſhould indeed, we hope through Gods grace we ſhould not reject it. Only Truth leads to Heaven: we ſhould otherwiſe provoke God to give us up to ſtrong deluſions to believe a lie that we might be damned.* This is like Perſons that are in good earneſt for Heaven. But it is good for you to conſider before hand, that it is no eaſie thing to part with an Opinion, you have been long wedded to, and it may be commended, and contended for; to be reconciled to an Opinion, at which you have, it may be, for ſeveral years taken diſtaſt, and oppoſed; and to expoſe your ſelf to diſgrace, by openly, as it were, proclaiming your own ignorance during that time; and by becoming unconſtant to what you have ſo long profeſſed: to bear the reproach, ill will and malice of your own Party; they will contemptuouſly call you Apoſtates, and what not. What do you *now* ſay to the matter? Can you ſtill hold your purpoſe? Now you begin to ſtagger. The Devil is an utter enemy to Truth; he knows it leads to Heaven. In this caſe therefore he will be prompting, *what ever hazard thou doſt run*, ſpare thy ſelf. Concerning the Kings Meſſenger ſaid the Prophet, *See how this Son of a Murderer hath ſent*

to

to take away mine Head; look when the Meſſenger cometh ſhut the door, and hold him faſt at the door. Unleſs the great God of Heaven and Earth ſtand by you, thus will you deal with Truth, if our Opinion appear to be it; you will look on't with as much malignity, as on a ſpiteful enemy that would take away all that ever you have, you would be ſure to bar it out of your hearts. But the Lord will enable all his ſavingly to take in his Truth. Concerning ſuch, the Apoſtle could ſay, God hath choſen you to Salvation, through ſanctification of the Spirit, and belief of the Truth. Seek therefore your help from the Lord. If he ſhall graciouſly transform you by the renewing of your mind, in ſpite of fleſh and blood, Earth and Hell, you ſhall prove what is that good and acceptable and perfect will of God. And ſo ſhall your perſwaſion be undeceiving; ſo ſhall your hopes be ſuch as maketh not aſhamed. The Deſire as well as Deſign of

Your Souls hearty Friend,

STEPHEN SCANDRETT.

A N

AN ANTIDOTE AGAINST Quakeriſme.

Concerning the Scriptures compared with the Light that is in every man, as to their being our Rule.

BY a Rule, underſtand not an *Artificial* Rule; that Inſtrument by which Artificers are guided; but a *Moral*; that Inſtrument that God makes uſe of, to direct & bind us to our duty, that we directed by it, and obedient to it, may obtain Gods favour, and be ſaved.

By the *Light in every man*, underſtand, 1. Not the *ſpecial ſaving Illumination* of the Spirit of God, whereby we are able to diſcern effectually the Myſteries of the Goſpel; for though the truly ſanctified have this Light, *Matth.* 13. 16. *Bleſſed are your Eyes, for they ſee*; yet not any in their unregenerate ſtate, 1 *Cor.* 2 14 *The Natural man receiveth not the things of the Spirit of God; for they are fooliſhneſs to him; neither can he know them, becauſe they are ſpiritually diſcerned.* 2. Much leſs the *In-dwelling Spirit of God*; For though the truly ſanctified, as before, have him dwelling in them, to help their In-

P. 26. He conſounds the Spirit & the light, making both one.

firmities; to lead them into all truth: to quicken, comfort, ſtrengthen, and cauſe them to walk in Gods Statutes, 1 *Cor.* 3. 16 *Know ye not that ye are the Temples of God, and that the Spirit of God dwelleth in you?* Yet the Spirit of God is not thus in every man. *Jude v.* 19. *Theſe are they who ſeparate themſelves, ſenſual, having not the Spirit.* 3. Not the *Light of the Goſpel*; as the Word is uſed. 2 *Cor.* 4. 4. *Leſt the Light of the glorious Goſpell of Chriſt ſhould ſhine into their hearts.* For the Goſpel is not given to every man. *Pſal.* 147. 19. *He ſheweth his word unto Jacob, his Statutes unto Iſrael; he hath not dealt ſo with any Nation: and as for his Judgments, they have not known them.* And where the Goſpel is given, all do not receive it into their hearts, that it ſhould be within them. *Acts* 13. 46. *It was neceſſary the Word of God ſhould firſt have been ſpoken unto you, but ſeeing ye put it from you, we turn to the Gentiles.* 4. Not *Chriſt*, who is called the Light of the world. For Chriſt *Perſonally* is in Heaven. *Acts* 3. 21. *Whom the Heaven muſt receive till the times of Reſtitution of all things.* Chriſt *ſpiritually*, or the Image of Chriſt, conſiſting in Knowledge, Righteouſneſs and true Holineſs, is only in the Regenerate: for in whom he thus is, to them he is a ſure ground of hope of Glory. *Col.* 1. 27. *Chriſt in you the hope of Glory.* But every man hath not a ſure Ground to hope for Glory. All in whom Chriſt thus is, are approved of God. 2 *Cor.* 13 5. *Chriſt is in you except ye be Reprobates* or unapproved. Is every man approved of God? Again, Some are without Chriſt. *Eph.* 2. 12, *At that time ye were without Chriſt.* The Body that is without the Soul, hath not the Soul in it: and he that is without Chriſt, hath not Chriſt in him. 5. But underſtand, *that Principle of Knowledge that is indeed to be found in every man*: For Chriſt lighteth every man that cometh into the world. This Principle therefore is in the diſobedient, as well as the obedient. *Ro.* 1 18. *The wrath of God is revealed againſt all unrighteouſneſs of men, who hold the Truth in Unrighteouſneſs.* Thoſe that will not live the Truth, have however a principle in them whereby they know much of it; 'tis in the Heathen as well as the Chriſtian; *The Gentiles which have not the Law, do by nature the things contained in the Law.* If they had not a principle whereby to know theſe things, how could they do them? It will render the whole world of ungodly men unexcuſable at the laſt day; even

thoſe

thoſe that have not the Scriptures, as well as thoſe that have: For they cannot ſay but that they underſtood ſomething of Gods Will, which yet they have not practiſed. This Light (let men term it how they pleaſe) is nothing elſe but mans Reaſon: For ſince it is none of the four Lights firſt mentioned, let any tell what elſe can it be? Take away any of thoſe Lights from within a man, he ſtill hath Light, or a Principle of Knowledge remaining in him: But take away Reaſon, the remaining Light is gone. In this Controverſie, this principle we call not Reaſon, ſo much as Light. Yet the Light that is in every man to prevent Miſtakes.

By *Scripture* underſtand not Paper, Ink or Letters; but the Truths and Will of God, as written in the Books of the Old and New Teſtament. The Terms opened, we come to the Buſineſs.

The Eſſential difference between *Us* and the people called *Quakers* lies here. *They hold*, that the Light in every man is the Rule that directs to Heaven; that the Scripture therefore is to be embraced ſo far only as it agrees with this Light. *We hold*, That the Scripture is the Rule that directs to Heaven; that the Light within every man therefore is to be regarded ſo far only as it agrees with the Scripture. Now, though we both agree, that neither of theſe is wholly to be caſt off; yet that men might ſee, which of them is to be embraced as the higheſt and ſafeſt Rule, which of them is to be rejected in competition with the other, I aſſert theſe things concerning the Scriptures: 1. That they are a full Rule. 2. That the Will of God laid down in them is the only Rule. 3. That they are a Trying Rule. 4. A Binding Rule, and that in thoſe things of which the Light in every man ſaith nothing. 5. An infallible Rule to Heaven. If theſe things be made good; and on the contrary, ſo much cannot be ſaid for the Light in every man that it is a full Rule: that Gods Will as much as is revealed by it, is the only Rule, that it is a trying Rule, a binding Rule in thoſe things in which the Scripture ſaith nothing, an infallible Rule and Guide to Heaven: then it will appear we have greater reaſon to cleave to Scripture than to the Light that is in every man, as the higheſt and ſafeſt Rule to Heaven. I aſſert, 1. The Scriptures are a *full* Rule: a Rule diſcovering all things neceſſary to Salvation: the whole Mind and Will of

God concerning his Churches duty, according to which, if we ſincerely endeavour to walk, 'tis impoſſible we ſhould miſs of Heaven. This Aſſertion they would have me prove in the ſecond Diſpute: Nay, ſaid I, we will differ: firſt you ſhall grant it or deny it. Loath they were to grant; deny they could not: But being preſs'd to it, it was acknowledged, that the Scriptures are a full Rule. And ſo ought all men to acknowledge; for ſaith the Holy Ghoſt, *Prov.* 30 7. *Add thou not unto his words, leſt he reprove thee, and thou be found a Liar.* There needs no addition to Gods Words written to make them a full Rule to Salvation, 2 *Tim.* 3. 16, 17. *All Scripture is given by inſpiration of God; that the man of God may be perfect, throughly furniſhed unto every good work.* If the Scriptures can direct Gods Church and People to every good work, then there is not any duty they are bound to, not any good Work, but they are there directed to it, conſequently they are a moſt full Rule unto Salvation. What good reaſon have all to cleave to this Rule? It cannot be denied, that they who walk by it, take the right way to Salvation, *Rev.* 1 3. *Bleſſed is he that readeth and keepeth the words of the Prophecy of this Book.*

Theſe men ſeeing their Cauſe wounded by this Acknowledgment, would fain lick themſelves whole again by this Addition, *p.* 9. Though the Will of God laid down in Scripture be *the Rule*, & *p.* 27, *the full Rule*, yet *this Will is that we ſhould follow the Light within, and the Spirit of God within, to guide us into all Truth. A.* They ſpeak impertinently here of the Spirit, which by the Scriptures, and not without, leads all the faithful into all Truth: The Spirit is one thing, the Light in every man, of which we now diſpute, another. When they ſay 'tis Gods will laid down in Scripture, that we follow the Light within. I ask, Do they mean that we follow the Light in every man as a full Rule? Then let them ſhew, where doth the Scripture point at this Light as a full Rule. Do they mean, that we follow this Light, and go not againſt Reaſon and Conſcience in thoſe things which it is able to direct us, agreeing with the Scriptures, indeed amongſt a thouſand Commands in Scripture, this is one, *Iſa.* 46 5, 6, 7, 8. God calls on thoſe that would worſhip him by ſimilitudes, to *ſhew themſelves men*, to act according to reaſon, which is able to tell them that nothing viſible can repreſent Gods Excellencies. I ſaid before, that

that the Light in every man is not wholly to be caſt off; nor do any of us ſay the voice of Conſcience is to be ſlighted, but obeyed, ſo far as it ſpeaks according to Scripture: this derogates nothing from the fulneſs of the Scripture. How would theſe miſerable men unſay what they have ſaid? Will they ſay that, that ſingle Command of regarding the Light in every man in what it can ſpeak according to Scripture, is of it ſelf alone all the fulneſs of the Scripture? Alas, this were to ſay that there is nothing elſe in all the Scriptures, but that one ſingle Command repeated over and over; for if there be a thouſand more, and Exhortations and Reproofs, and Threats and Promiſes, and approved Examples, and Goſpel-Diſcoveries, *&c.* they do all concur to the fulneſs of the Scripture. the Wound bleeds ſtill: a fulneſs they have acknowledged to be in Scripture, and cannot go back. Whoever then give themſelves up to walk according to Scripture rule, cannot miſs of Heaven; whoever caſt off the Scriptures either in whole or in part, caſt off that rule that would fully guide them to Heaven, our Adverſaries themſelves being Judges.

Obj. But *G. W.* objects, *p.* 27. *Yougranted we have but part of the Scriptures*

Anſw. Do theſe men fight with themſelves? Would they prove the Scriptures no full rule, and yet acknowledge they are? Some Books the Prophets wrote are loſt indeed, as the Book of *Nathan* the Prophet, and the Propheſie of *Ahijah* the *Shilonite*, and the Viſion of *Iddo* the Seer, 2 *Chron.* 9. 29. The Book of *Themajah* the Prophet, 2 *Chron.* 12. 15. and others. Yet what was the Canon, and what God deſigned to be his Churches Rule in all future Ages, is entirely preſerved, and ſhall be untothe end of the world, *Matth.* 5. 18. *Heaven and Earth ſhall paſs, but one jot or one title ſhall in no wiſe paſs from the Law* (the Churches Rule) *till all be fulfilled.* 2 Pet. 1. 19. *We have a more ſure Word of Propheſie, unto which ye do well to attend, as unto a Light that ſhineth in a dark place, untill the Day* (of Glory) *dawn, and the Day ſtar ariſe in your hearts*; till having overcome, *Rev.* 2. 26, 28. the Lord Chriſt be received into your hearts by Viſion, as now by Faith. Thus we may ſee cauſe to rejoyce in the Scriptures as a full Rule to Heaven, though many Writings of the Prophets are loſt.

Can this be ſaid for the Light in every man, that it is alſo

a full rule? Concerning it, I yield, that without the Scriptures this Light is able to diſcover ſomething of God and his Mind and Will unto us. It can reveal that there is a God, that he is to be feared, loved, truſted in, worſhipped, that his Name is to be reverenced, that ſome time is to be ſet apart for his worſhip; that Parents are to be honoured, Magiſtrates ſubmitted to, Children provided for; that we are to love one another, not take away one anothers Life unjuſtly; that we are to fly Adultery, Stealing, Cheating, Lying, to tender our Neigbours good Name. Theſe things have been found amongſt Heathens, that enjoy not Scripture nor ſupernatural Revelation. And in theſe things, becauſe the Light in every man ſpeaks according to Scripture, we are to attend unto it. But 2. I deny that it can without the Scripture ſhew to us our whole duty; or that without the Scripture it can ſhew to any enough to ſave them. Yea, I deny that this Light can of it ſelf, and without ſupernatural Revelation direct any to take one ſtep towards Salvation. I ſhall firſt examine whether this Light can be proved a full Rule, then confirm what's here laid down.

G. W. affirmed, The Light in every man to be a full Rule: And thus undertook to prove it:

Arg. 1. *If it be a ſpiritual Light, as wrought by the Spirit of God, then 'tis a full Rule: But I had acknowledged it thus a ſpiritual Light.*

Anſw. I do ſtill acknowledge that if its Denomination be taken from its Efficient, 'tis to be called ſpiritual; for 'tis the Spirit creates Reaſon in us. But 'tis improper to take a Denomination thence: Rather it ſhould be taken from its End and Uſe, and then, becauſe it reveals only Moral Duties, it would be properly termed Moral. But as to his Argument; I bid him prove his Conſequence; he bogles, and could make no work of it. Then I bid the people mind what pure Argument he brought: As though one ſhould ſay, If the ſtars were created by the Spirit of God, they are a full light, able to make it Day. The Scriptures are as the Sun, a full Light to guide us to Heaven: The Light in every man, but as a Star, no full Light to travel by.

Arg. 2. *If it convinceth of Sin, Righteouſneſs and Judgment, then 'tis a full Rule: But ſo it doth.*

Anſw.

Anſw. It convinceth not of Juſtifying Righteouſneſs, *viz.* The active and paſſive Obedience of Chriſt; for it reveals not Chriſt at all.

Rep. It doth reveal Chriſt. *Proof* 1. Rom. 2. 14. *If the Gentiles do by nature the things contained in the Law, then it reveals Chriſt.*

Anſw. They may do things contained in the Law, and never know Chriſt. 'Tis not the Law, but the Goſpel that reveals Chriſt.

Proof 2. *If the Grace of God that brings Salvation hath appeared to all men, and teacheth to look for the appearance of our Saviour, then it revealeth Chriſt.*

This Grace appears by the Goſpel where it comes; and the Goſpel teacheth to look for our Saviours appearance. Prove that the Light in every man reveals this Grace, or teacheth to look for the appearance of Chriſt. He adds, *Proof.* 3. p. 29. *The Light was given to believe in before they were Believers*: Therefore it reveals Chriſt to Unbelievers.

Anſw. The Light which we are to believe in is Jeſus Chriſt himſelf, and not that Principle of Knowledge that is in every man. And before we believe in Chriſt, even that we may believe in him, he is revealed to us by the Goſpel, not by the Light that is in every man. *Proof* 4. *Ibid.* The Light ſhined in mens hearts before they did believe, to give them the knowledge of the Glory of God in the Face of Jeſus Chriſt. Therefore it reveals Chriſt to all, even Unbelievers. *Anſw.* Read the place, 2 *Cor.* 4. 6. God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the Glory of God in the face of Jeſus Chriſt. *A.* 1. Mark, 'Tis not ſaid (*the Light*) but (*God*) hath ſhined. 2. The true ſenſe is, God by the Goſpel propounding the Object, and by his Spirit enlightning the Eye, gives and encreaſeth the ſaving knowledge of Chriſt in his choſen; and thus firſt they become Believers, and afterward more and more are ſtrengthened in their Faith. And doth this prove that the Light in every man reveals Chriſt to all? to thoſe that have not the Goſpel? or that without the Goſpel it reveals Chriſt to any? (*hath ſhined into our hearts*) Had not they the Goſpel?

Arg.

Arg. 3. *If the Light in every man be an increasing Light*, p. 28. *doth gradually lead men out of Darkness and Sin, as men take heed unto it, though it reveals not all things at once*, then 'tis a full Rule: But 'tis an increasing Light; for 'tis said, *To every one of us is given Grace according to the measure of the gift of Christ.* Christ gives such a measure now; a greater afterwards. And, *p.* 29. *The path of the Just is as the shining Light, that shineth more and more unto the perfect day.*

Answ. This Argument, though not so well managed in the Dispute, of any, had the greatest shew of reason in it: But when it was Answered, that *the Light in every man never grew up to make of it self, and without the Scriptures, any discovery of Christ*, all was dasht presently. And there needs no more to be said now. For though the use of Reason grows in a Child, and now it reveals Stealing unlawful, then Lying &c. and these first dimly, then more clearly; yet never attaining of it self to reveal Christ, it must needs leave men in that dark state in which Damnation is unavoidable: The Gospel must deliver from this dark state. The Light in every man cannot do it. If it were possible this Light could lead out of all Sin whatever, unable to reveal Christ, it must needs still leave men in a state of Damnation. The Grace that indifferent measures is given to Believers enjoying the Gospel, as also the path of the Just who embrace Christ as revealed to them in the Gospel, these put men into the state of Salvation indeed; but they are one thing, the Light in every man another.

Obj. It might be thus objected, If we obey what this Light can reveal according to the measure of it, God will accept us: *For in every Nation he that worketh Righteousnes is accepted of him.* And what is not revealed doth not bind. *p.* 33. *The Church of* Corinth *was not to make the Epistle of the Church of* Rome *their Rule.*

Answ. 1. Promulgation indeed is necessary to the Obligation of a Law; till therefore the Church of *Corinth* had knowledge of the Epistle to the *Romans*, they were not bound to make it their Rule: But after knowledge, they were bound. Therefore if we should obey this Light only, which in its highest measure,

meaſure cannot reveal Chriſt, we ſtould not work Righteouſneſs, that we might be accepted. For God having given us Scriptures, requires more of us than this Light reveals: And *neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which worketh by Love.*

Obj. *p.* 32. *The Saints of old were according to their ſeveral attainments, to walk by the ſame Rule, and God would reveal to them,* Ph. 3. 16. Therefore this Light is a full Rule.

Anſw. 1. The Saints; what's that to every man? 2. They were to walk according to their ſeveral attainments: what they had got out of the Scriptures. By the ſame Rule, the Will of God laid down in the Scriptures, ſo far as they underſtood it. What's this to thoſe that have not the Scriptures? What is it to the Light that is in every man?

3. God would reveal more to the Saints. But where is any promiſe that God will reveal Chriſt to every Heathen that walks according to his Light, though he never enjoyes the Scriptures or the Goſpel? Much leſs, where hath God ever promiſed that he will immediately by his Spirit reveal ſavingly all neceſſary Truths to them who in compariſon of a Light they have in common with the Heathen, deſpiſe the precious Scriptures? Chriſt is a Myſtery made manifeſt by the Scriptures of the Prophets, *Rom.* 16. 25, 26. But he that truſts to his own heart to make manifeſt Chriſt to him, is a Fool.

Obj. *P.* 29. *We have a more ſure Word of Propheſie, unto which ye do well to take heed, till the Day dawn, and the Day-ſtar ariſe in your hearts.* Therefore by minding this Light within, by degrees it will reveal Chriſt to us. They draw not theſe Concluſions; but I am ſo far from hiding their ſtrength, as they have done mine, that I had rather improve their Arguments to the utmoſt for them.

Anſw. 1. Prove that by the Dawning of the Day, or the Day-ſtar ariſing in the Heart, is to be underſtood Chriſts firſt appearance in Grace unto their Souls. Had not Chriſt thus appeared to them already? were they not Believers?

2. Prove that by the Word of Propheſie is to be underſtood the Light in every man. Can this Light help every man to Propheſie? are all Prophets?

3. The Word of Propheſie is the Scripture, in which are written the true Propheſies of God. Unto which we are to attend

tend as long as we live on Earth; even till the Day of Glory dawn, and the Day-ſtar, Chriſt Jeſus, after that we have overcome, *Rev.* 2 26. 28. ariſeth in our hearts, taken in by Viſion, as now by Faith.

Arg. 4. *If the Spirit guides Believers into all Truth*, p. 28. then the Light of this Spirit within muſt needs be a ſufficient (or full) Rule.

Anſw. 1. It is not ſaid that the Light in every man guides into all truth.

2. Nor is it ſaid, that the Spirit guides every man, yea, or any man without the Scriptures, into all truth.

3. The true ſenſe is, That the Spirit ſpeaking in the Scriptures, and enlightning the minds of Believers, ſhall lead them into all Truths neceſſary to Salvation. 'Tis weak to argue, Believers who enjoy the Spirit ſpeaking in the Scriptures, have a full Rule; therefore every man hath, even thoſe that enjoy neither the Spirit nor the Scriptures, but are left to the meer Light that is in every man to guide them.

Thus it may be ſeen, that neither in the Diſpute, nor by the improvement of his Arguments then urged, nor by his Additional Arguments, hath *G. W.* made good his Aſſertion, that the Light in every man is a full Rule.

I ſhall now (becauſe I look on this point as the very Seat of the Controverſie) lay down what I urged, and might have been urged to prove, That the Light in every man is not a full Rule; and conſequently no Rule at all by it ſelf to Salvation.

Arg. 1. If God ſaw good that even in Innocency this Light which we bring with us into the world, ſhould not be mans full and whole Rule, nor after to *Moſes*, nor after to Chriſt's time, nor in Chriſt's time, nor in the Apoſtles days then there is little reaſon to fancy 'tis a full Rule now. But God ſaw good that even in Innocency this Light ſhould not be our full and whole Rule; for to this he added a Prohibition of eating the Tree of Knowledge, to be parts of *Adam*'s Rule; nor after to *Moſes*; for they were to offer Sacrifices, and be Circumciſed: Nor after to Chriſt; for the Ceremonial Law was part of their Rule: nor in Chriſts time; for he obſerved the Ceremonial Law, and alſo ſubmitted to Baptiſm: Nor in the Apoſtles days; for they upheld the Ordinance of Baptiſm and of the Supper:

Supper: None of all which things could this Light of it ſelf, and without ſupernatural Revelation, direct us to, as our Duty: and therefore neither may it be looked on now as our full or whole Rule.

Obj. Touching Innocency, *G. W.* objected, *Adam* could diſcern by his Light within, he ought to abſtain from that Fruit.

Anſw. After and by the poſitive prohibition he was able to know it. But it was asked him, Could he have diſcerned it by the meer Light he brought with him into the World without the poſitive Prohibition? He acknowledged, *He could not.* So, in the poſitive Inſtitution of Chriſt, it was replied; *G. W.* if he would not ſhut his Eyes, might by the Light within him, underſtand, that the Celebration of Baptiſm and the Supper, is the Churches Duty; though without thoſe Inſtitutions promulged, no man with all his Light is able to find it out. Here let it be taken notice, that he granted in effect, the whole Argument: For he granted, that before the Prohibition came, his Light could not diſcover what was Gods pleaſure touching the Tree of Knowledge; and yet he yields, that God made abſtinence from this Tree his Duty: which is the whole contended for, And if even in Innocency, Mans perfect Light muſt not be the whole of his Rule; but to vindicate his abſolute Dominion, and to maintain his juſt Prerogative, would at his pleaſure, impoſe duty on man, over and above what his Light within could ſhew a reaſon for; what a miſerable Miſtake is it to imagine that now mans decayed Light ſhould, by Gods appointment, be the whole of that Rule we are to walk by? But though all was thus granted, and is very plain; yet troubled to ſee it go ſo ill with his Cauſe, he cavils, *p.* 30. much to this purpoſe; *Was not God in* Adam?

A. God is one thing, *Adams* Light another, created of God in him. God could reveal his pleaſure as he did by the Prohibition; but *Adams* Light, without that Prohibition, could not ſhew *Adam*, what was Gods Pleaſure, as to this Tree; as himſelf hath acknowledged.

He objects further, *p.* 30. mightily to the purpoſe *The Scriptures were not* Adams *Rule.*

A. Draw the Concluſion. Therefore *Adams* Light, without

out the prohibition, could diſcern that it was Gods pleaſure he ſhould not eat of the Tree of Knowledge. Theſe things hang cloſely.

Obj. Abraham, Enoch, *had a Rule before the Scriptures were written: the Pen-men alſo; directing them in writing.*

Theſe Impertinencies ſeem to prove ſomething, though nothing to the Point in hand. I therefore anſwer, 1. Though the Scriptures were not *Adams* Rule, becauſe then not written, yet to abſtain from the Tree of Knowledge, was part of his Rule in Innocency: To believe in the Seed of the Woman for breaking of the Serpents Head, was part of his Rule after the Fall; as alſo Sacrificing: Circumciſion part of *Abrahams* Rule: All and every of which Duties, the Light in every man could by no means find out without Supernatural Revelation. God was pleas'd to reveal theſe Duties immediately to ſelect perſons, as *Adam*, *Abraham*; and from them, by Tradition and Preaching, to communicate them to his Church in following Generations. And thus it appears, that before the Scriptures were written, the Light in every man was not his full Rule; but Gods Will ſupernaturally revealed, and conveyed to poſterity by Tradition and Preaching part thereof. But now it pleaſed our Gracious God ſupernaturally to reveal his whole Will touching his Churches duty to the end of the World, unto particular men, moving them by his Spirit to write (which motion was their Rule for that Action) the ſame, and commanding others to tranſcribe Copies; that ſo our guidance to Heaven might ſafely be conveyed to poſterity; not loſt through neglect, nor forgotten through the ſlipperineſs of his peoples Memories; nor altered by relating it from mouth to mouth; nor corrupted by the Relation of it made ſometimes by wicked men. So that, as before the Scriptures were written, Gods Will made known partly by the Light in every man, partly by Supernatural Revelation, and conueyed to poſterity by word of mouth, Tradition and Preaching, was the full Rule of the Church then living; ſo the ſame Will of God more clearly and brightly made known by Supernatural Revelation, and conveyed down to us moſt ſafely by the Holy Scriptures of the Prophets and others, is our full Rule, in which we are to triumph, as guiding us comfortably to Glory and Salvation.

Obj. Touching the Ceremonial Law, he objects, *p.* 31. *As for thoſe Laws of Ceremonies and Shadows to the* Jews, *Salvation doth not depend upon them.*

Anſw. This is much to the purpoſe: The *Query* is, whether thoſe Laws were not part of their Rule before the death of Chriſt? and whether the Light in them, without the promulgation of thoſe Laws, could diſcover them? Though our Salvation doth not depend on the *Jewiſh* Ceremonies, yet had not the neglect of them before Chriſt's death, been ſin to a *Jew*? Had not the contempt of them then been the hazard of his Soul? Then it follows, that theſe Laws were part of their Rule, and that the Light within them, was not their full or whole Rule. The ſame is to be ſaid for the Supper and Baptiſm in the Apoſtles days. Theſe were part of the Churches duty, yet the Light within, without the help of Supernatural Revelation, or the Inſtitution promulged could not diſcover it.

Obj. *p.* 8. *If the Light within doth not dictate Baptiſm nor the Supper, then if you Baptize, you do it not as lead thereto by the Light within.*

Anſw. 1. Would theſe men prove that the Light within, without the help of Supernatural Revelation, can ſee Baptiſm and the Supper a Duty? Why then are they againſt it, rebelling againſt the Light within?

2. By the help of Supernatural Revelation, even the Scriptures, our Reaſon can tell us, our Conſciences can convince us of our duty herein. And we dare not ſhut our eyes againſt the Truth, leſt we periſh for ever. But were it not for Scriptures, our Light within could ſay nothing here. To conclude, Since ſomething which the meer Light within could not reveal, hath been the Duty of Gods people, from *Adam* in Innocency, to the Apoſtles days, it followeth that in all that time, the Light within was not their full Rule: And certainly that Rule that comes ſhort of what the Church in the Apoſtles days went to Heaven by, cannot be a full Rule to us.

Arg. 2. That which doth not reveal many duties which we are bound to perform, cannot be to us a full Rule, and ſafely bring us to Glory: A full Rule reveals all our duty, whatever God would have his Church do, and is pleaſing to him.

But

But this Light in every man doth not reveal many duties which we are bound to perform. We are bound to believe that the Father is God, the Son God, the Holy Ghoſt God, and that theſe three are one God: But theſe are high myſterious Truths, which without Supernatural Revelation, the Light in every man can no way diſcover. We are bound to believe the Reſurrection of our Bodies, a fundamental Article of our Faith; but Reaſon cannot aſſure us of this: to ſeek for a new Birth; but meer Reaſon cannot apprehend this, nor the tendency of it, no more than whither the wind goeth: To pray that Gods Kingdom might come, his Spirit might govern within us, and cauſe us to bring forth fruit; hearing the Word; But this is a Myſtery, *Mark.* 4. 11, 20. We are bound, not to have the leaſt motion or inclination in our hearts to ſin againſt God [*Thou ſhalt not covet*]. Conſequently, to repent of any ſuch Motion; fly to Chriſts Blood for the pardon of it; but by the light within *Paul* had not known Luſt, except the Law had ſaid *Thou ſhalt not covet*. We are bound to believe and repent of our Fall in *Adam*, and conſequently fly to Chriſt for recovery; but laying aſide Scriptures, this light cannot reveal that *Adams* eating the fruit of a Tree ſhould be our Fall. We are bound to keep the firſt day of the week a Sabbath to the Lord; one day in ſeven we are enjoyned in the fourth Commandment, the ſeventh from the Creation is not now the day, *Col.* 2. 6. *Let no man judge you in Meat or Drink, or in reſpect of a holy day, or the New Moon, or of the Sabbath days.* It muſt then be one of the other ſix; and which doth the Scripture point out unto ſo much as the firſt? *John* was in the Spirit on the Lords day. And the Diſciples met on the firſt day of the week to break Bread. The bare light in every man cannot ſhew this. We are bound to celebrate the Ordinance of Baptiſm: *Go Baptize.* The Ordinance of the Supper: *Do this.* By all this it appears this light cannot be a full Rule. As much duty as it can reveal, ought to be done: theſe things which it cannot reveal, ought not to be left undone. If we would ſafely get to Heaven, we muſt with *Caleb*, fully follow the Lord, obey him in all his Commandments, and not thoſe only this Light reveals. *Herod* could do many things.

Arg. 3. My chief Argument is this; *That which reveals not Chriſt,*

Chriſt, cannot poſſibly be a full Rule, or by it ſelf any Rule at all to Heaven. But the Light in every man, without Supernatural Revelation, can make no diſcovery of Chriſt. Therefore it cannot poſſibly be a full Rule, or by it ſelf be any Rule at all that can guide any to Salvation. The *Major* I prove; That that reveals not Chriſt, can of it ſelf be no Rule at all to Heaven. Two things will clear this.

1. There is no Salvation but by Chriſt. God hath indeed *exalted* Chriſt *to be a Prince and a Saviour, to give Repentance to Iſrael, and forgiveneſs of Sins*: But there is *not Salvation in any other.* Acts 4. 12. *For there is none other Name under Heaven given among men whereby we muſt be ſaved.* 1 Cor. 3. 11. *Other foundation can no man lay than that is laid, which is Jeſus Chriſt.* John 14. 6 *No man cometh unto the Father but by me.* As there is but *one God*, ſo there is but *one Mediator between God and Man, the Man Chriſt Jeſus*, 1 Tim. 2. 5. They that are *without Chriſt*, are *without God*, *without hope*, Epheſ. 2. 12.

2. There is no Intereſt in Chriſt without Knowledge and Faith in him. This is that which the promiſe of Chriſt and all his Benefits is made unto, *Gal.* 3 22. *That the Promiſe by Faith of Jeſus Chriſt might be given to them that believe.* This is the Condition of the Promiſe of purchaſed Salvation, *Mark* 16. 16. *He that believeth ſhall be ſaved.* How can any be ſuppoſed to obtain Intereſt in Chriſt, and Salvation purchaſed by him, that hath not the Qualifications to which Chriſt is promiſed, that comes not up to the Condition of the Promiſe? Again, whom God hath decreed to ſave, on them he doth infallibly beſtow Faith and the Knowledge of Chriſt. *Acts* 13. 48. *As many as were ordained to eternal life believed.* All that are to be ſaved, ſhall know Chriſt, *Iſa.* 54. 13. *All thy Children ſhall be taught of God.* That it is to know Chriſt, See *John* 6. 45. *They ſhall be all taught of God; every one therefore that hath heard and hath learned of the Father, cometh unto me.* Further, This work he hath committed unto Chriſt to beſtow the knowledge of himſelf on all that are to be ſaved, *John* 17. 2, 3. *Thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him. And this is Life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* Thoſe that are given to Chriſt,

Chriſt, are all to be ſaved. Eternal Life is to be given to them all: and ſince this is eternal Life to know Chriſt, it follows that the knowledge of Chriſt is to be given to them every one. And this follows too, to whomſoever the knowledge of Chriſt is never given, to them eternal life is never given.

The *Minor* I prove; That the Light in every man reveals not Chriſt. Had not God ſaid, *Gen.* 3. 15. *I will put enmity between thee and the Woman, and between thy ſeed and her ſeed; it ſhall bruiſe thy Head.* How could *Adam* with all the Light that was left him after the Fall, ever have underſtood, that it was the Gracious Deſign of God to ſave loſt man by a Saviour, the Seed of the Woman? 1 *Cor.* 2. 11. *What man knoweth the things of a man, ſave the Spirit of man which is in him? Even ſo the things of God knoweth no man, but the Spirit of God.* Hence it is that the whole Doctrine of Jeſus Chriſt in Scripture is called a Myſtery, 1 *Tim.* 3. 16. *And without Controverſie great is the Myſtery of Godlineſs, God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentils, believed on in the World, received up to Glory.* Chriſt's Love to his Church is a Myſtery, *Eph.* 5. 31, 32. *For this cauſe ſhall a man leave his Father and his Mother, and ſhall be joyned unto his Wife, and they two ſhall be one fleſh. This is a great Myſtery, but I ſpeak concerning Chriſt and the Church.* Every Truth that bears any relation to Chriſt, is a Myſtery, precious, but ſecret, hid in God, that which the Light every man hath that comes into the world, could never find out, were it not for Supernatural Revelation. Yea, the very Angels of God, who greatly excel us in knowledge; the Church being ſupernaturally taught of God, have from it received Light to underſtand this Myſtery, *Eph.* 3. 9, 10. *To make all men ſee what is the Fellowſhip of the Myſtery which from the beginning of the world hath been hid in God: To the intent that now unto the Principalities and Powers in Heavenly places might be known by the Church the manifold wiſdom of God.* The Light of every man cannot poſſibly give the knowledge of Chriſt: Only Chriſt himſelf can do this, *Luke* 10. 22. *No man knoweth who is the Son but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him.* Where therefore the Goſpel comes not (for Chriſt reveals himſelf by the Goſpel) for all the Light men brought with them into the world,

World, they have been there utterly deſtitute of all knowledge of Chriſt, *Iſa.* 55. 5. *Thou ſhalt call a Nation that thou knoweſt not, and Nations that knew not thee, ſhall run unto thee.* Yea, Chriſt hath not been ſo much as named amongſt them, *Rom.* 15. 20. *I have ſtrived to preach the Goſpel, not where Chriſt was named.*

Obj. G. W. in a Book ſtiled, *The Light and Life of Chriſt within*, would prove, That *this Light can reveal Chriſt*, p. 46. becauſe it can reveal *God.* And Chriſt is God. If it be told him, that Chriſt is not our Saviour conſidered meerly as God, but as God-man, that hath ſuffered for us: he objects, *John* 8. 58. *Before Abraham was I am.* John 17. 5. *Glorifie thou me with the Glory I had with thee before the world was.* He was before he took our Nature, and was he not a Saviour then

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God-man, purchaſing forgiveneſs for us, ſuffering in our ſtead; but as God only? This rather confirms the contrary. For this was his main end in coming down from Heaven, that he might take our nature on him, and by dying purchaſe forgiveneſs for us, that having finiſhed this work, he might aſcend again. This proves him our Saviour as God-man.

Obj. p. 70. *His Divine Nature hath given us all things that pertain to Life and Godlineſs*, 2 Pet. 1. 3. To which may be added *Iſa.* 45. 15. *O God of Iſrael the Saviour.* Theſe Scriptures prove him a Saviour as God.

A. As his Man-hood concurs with his God-head in applying his purchaſe to us, *Rom.* 5. 10. *We ſhall be ſaved by his Life.* Chap. 4. 24. *He was raiſed again for our Juſtification.* Chap 8. 34. *He lives for ever to make interceſſion for us.* So his God-head concurs with his Man hood in applying his purchaſe to us; and thus his Divine Power gives us all things that pertain to Life and Godlineſs. But this hath nothing in it to prove, that conſidered meerly as God, he is our Saviour; and that he never as God man, purchaſed ſalvation for us, or that he applies ſalvation to us without any reſpect to his purchaſe; or that his manhood doth not at all concur in applying ſalvation to us; God is our Saviour, but in ſaving us he give us nothing but what is purchaſed. Let it be remembred, that ſince Chriſt as God-man did purchaſe our ſalvation, and ſtill his Manhood concurrs with his Godhead in applying it, Chriſt as God man is our Saviour, and not as God only. And to deny that Chriſt is our Saviour as God-man, is to contradict all promiſes and Prophecies concerning Chriſt as the Son of Man, the Seed of the Woman, the ſeed of *Abraham*, of *David*, that a bone of him ſhall not be broken, that he ſhould be a man of ſorrows. In the old Teſtament. And to contradict the whole Hiſtory of the New; and indeed the whole Goſpel of Chriſt. What ſaith he of himſelf? *Rev.* 22. 16. *I am the Root and Of-ſpring of David.* As God the Root, as man the Of-ſpring. And what was his main deſign in taking our nature? Mind that Scripture, *Matt.* 26. 28. *This is my blood of the new Teſtament which is ſhed for many for the remiſſion of ſins.* His deſign was, by dying for us to purchaſe our pardon and conſequently ſalvation. *Act.* 20. 28. *God purchaſed the Church by his blood.* This never could be, excluding his manhood. As God man then he is our Saviour.

It

It follows, If the light in every man can of it self Reveal Christ as our Saviour; then it must without the help of supernatural Revelation, discover that the Son of God took our Nature on him; that he did dye for us; that he did purchase forgiveness and salvation for us by his death. If it cannot Reveal these things it cannot reveal our Saviour; for by these things he is our Saviour. Let me a new propound my Argument. That that Reveals not Christ as God-man, that hath dyed for us, to purchase our forgiveness; cannot be a full Rule, cannot guide us to salvation. But this Light cannot so Reveal him. I prove the Major by that Scripture. *John 6. 53. Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you*; Except by a lively Contemplation of your humane nature assumed into one person with my divine Nature, faith in Gods mercy springs, and is dayly nourished and strengthened and quickned in you. Your souls are not sanctified, not reconciled to God and his wayes, you have no heart to serve God in sincerity, so as to be accepted of God and to live with him in Eternity! You are dead in your sins: If life Eternal be to know him as Jesus Christ whom the Father sent, *John. 17.3.* Then not to know him as Jesus Christ whom the Father hath sent, is to be deprived of Eternal life. The Jews therefore though they trust in a promised *Messiah*, yet not looking on him as already sent, they perish. God hath now set him forth to be *a propitiation through faith in his Blood, Rom. 3.25.* If we have have not faith in his blood then there is but little hope to have Gods wrath turned away from us. But the light in every Man, as hath been shewn, cannot of it self reveal Christ at all, much less thus reveal him. We have a Maxim in Philosophy, *nil fit in intellectu quod non fuit prius in sensu.* All our knowledge comes in by our senses. And it holds good here, for as we in this age, could never have known that there was such a man as *Alexander* the great, were it not that we read and hear of him; so by the bare light in every man never could we attain to know that Christ was born, that he lived a sinless life, that he suffered death; suffered for our sins, by the appointment of the Father; and thereby obtained Eternal Redemption for us; and that he rose the third day, and is now removed up into glory. God doth not ordinarily give us this knowledge any other way but by our senses, *Rom. 10. 17.*

Faith comes by hearing, verſ. 14. *How ſhall they believe in him of whom they have not heard*, This knowledge then comes not from our light within, but from our light without, *viz.* the Goſpel, read or preached to us. The Concluſion, I hope, is now evident that this light in every man is no full Rule; nor by it ſelf, is it any Rule at all to Heaven.

Object. G. W. Divinity of Chriſt, p. 41. *Then all the Gentiles that have not the Goſpel preached to them periſh.*

Anſw. 1. The Scriptures Reveals but one way of Salvation for the Jew, and for the Gentile or Heathen, and that his knowledge of, and faith in Chriſt, *Rom.* 3. 30. *Seeing it is one God ſhall juſtifie the Circumciſion by Faith, and the Uncircumciſion through Faith*, Gal. 3. 8. *The Scripture foreſeeing that God would juſtifie the Heathen through Faith Preached before the Goſpel unto Abraham.* 2. Therefore where God deſigns the ſaving of any among the Gentiles, he doth bring them to the knowledge of Chriſt, and works faith in them; and this ordinarily by the Goſpel which the word of Faith, *Ro.* 15. 12. *There ſhall be a Root of* Jeſſe, *and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt.* 3. Therefore, where the Goſpel is not given, generally they periſh. *Where no Viſion is the people periſh.*

Object. Divination of Chriſt. p. 40. *This layes the blame upon God that they are not ſaved.*

Anſw. Methinks Men ſhould dread to oppoſe ſo clear a truth by ſo deſperate a deduction, leaſt God condemn them for Blaſphemers of his Majeſty at the laſt day. A fallen creature without a Saviour cannot be ſaved, now is the blame to be laid on God that Devils are not ſaved, becauſe God provided not a Saviour for them? What a wicked and helliſh Poſition is this, (if God gives not every ſinner what is neceſſary to Salvation, the blame is to be laid on God that he is not ſaved?) Without Regeneration no man can be ſaved; is the blame of every damned mans perdition to be laid on God, becauſe he did not Regenerate him? Is God thus a debter to ſinners? *Who hath firſt given to him?* By ſin all mankind hath forfeited ſalvation, God was not bound to provide for us a Saviour, any more then for the fallen Angels; therefore it cannot be he ſhould be bound to give the Goſpel to every one of us, though without this we ordinarily periſh. The Goſpel is Gods own,

and

and may he not without blame do what he will with his own? give it to whom he pleaſe? and deny it to whom he pleaſe? Have not all men by ſin deſerved to be deprived of it, though ſome men more then others? If then we have it, let us humbly adore Gods grace vouchſafeing favour above deſert: If others go without; Let us commiſerate and pray for them, let us tremble at Gods wrath, through which their Land is darkned; let us juſtifie the moſt holy God, not dealing worſe with them then they have deſerved: Though, as hath been manifeſted without the Goſpel, the light in every man give not the leaſt knowledge of our Saviour; and ſo cannot of it ſelf giude us one ſtep towards Salvation. For no obedience is any ſtep in the way to Heaven, till it flowes from faith in Chriſts blood for Pardon and Reconciliation.

2. I come now to my ſecond Aſſertion, to ſet forth the Scriptures worthineſs to be embraced as the chief and higheſt Rule. 'Tis this, *That the will of God laid down in the Scriptures is our only Rule to Heaven and Salvation.* I demanded of *G. W.* an Affirmation or denial, but could have neither. I read his promiſe to him and to all the people, and urged him to affirm or deny, but ſtill he refuſed. The writings abſtractively, ſaith he, that is the Ink and letters drawn upon the Paper, are not the only Rule, When my Aſſertion was, *The will of God laid down in Scripture, is the only Rule to Salvation.* This I preſt him ſtill to deny or affirm He would not, nor would he many others times ſignifie his affirmation or denyal to my Queſtions propounded, though he had made an agreement with me in Writing to do it; not being as good as his word, and making himſelf ſo often guilty of falſe-hood. The Lord give him to ſee the evil of it. When I ſaw I could get nothing out of him, I challenged him to deny his Aſſertion if he durſt. He ſtill ſtood off. Then I challenged all the reſt on the ſtage there, one by one, pointing to them ſingly, to deny it if they durſt. All mute. At length *Robert Ludgater*, Granted that the will of God revealed in Scripture is the only Rule. And thus in effect it is acknowledged that they only are in the way to Heaven who walk according to Gods will revealed in Scripture. And there is good reaſon for his grant. For if the Scriptures be a full Rule, revealing all; Gods will laid down there muſt needs be the only Rule. What can be more then all? No other

Doctrine to be Preached, 1 *Tim.* 1. 1. 3. *None are to be wise,* φρονεῖν, *above what is written,* 1 Cor. 4. 1. πολυμερῶς, By many *parcels God spake in times past, in these last days by his Son,* Heb. 1. 1. In regard Gods speaking to us by his Son is opposed to his speaking to us by many parcels or parts, it follows that by his Son he hath spoken to us his whole Will; so that now we are not to expect any parcel or part more to be revealed to the end of the World, to guide and bind his Church. Yea, they are to be accursed that preach any other way to Salvation, than what is written, *Gal.* 1. 8. *Though we or an Angel from Heaven preach any Gospel unto you, than that which we have preached unto you, let him be accursed.* The Gospel that *Paul* preached is written in the Scriptures.

After this Grant, one might wonder to see what they write, Glory of Christ's Light within, *p.* 10. *Without spiritual illumination of the Understanding, the Scriptures cannot be understood; therefore this Spiritual Light in the Understanding is a Rule to know the Scriptures by.*

Answ. It seems after a Grant that Gods Will laid down in Scripture is the only Rule, they bethink themselves of another. But a *Rule* is one thing, *clearness in the eye* to see the Rule another, *Gods Will laid down in the Scripture* is the Rule to Heaven; *Spiritual Illumination,* the clearness of our Understanding to see the Rule.

Obj. ibid. *Presbyterian Ministry put false interpretations and glosses upon Scripture.*

Answ. A Calumny: The day will reveal who do this. At present it sufficeth that 'tis granted *tacitly,* that Gods Will leading to Heaven is laid down in Scripture, *expresly,* that Gods Will laid down in Scripture is the only Rule to Glory: For hence it follows, that he only is in the way to salvation, that walks according to Gods Will laid down in Scripture.

Can so much be said for the Light that is in every man? that the Will of God revealed by it, is the only Rule that guides to Heaven. They would not in the Dispute affirm this. Yet something *R. Ludgater* did say, *viz. That the Light within did discover that which is the only Rule.* To which it was answered, that the enlightned Understanding of Believers did indeed in Scriptures discover Gods Will, which is the only Rule to salvation. But it was asked, *Is the Will of God as much*

much of it as is revealed by the bare Light in every man without the help of Scripture, the only Rule to Heaven? To which R. L. answered *No.* So that here is an acknowledgment that Gods Will, as much of it as is discovered by the Light in every man, is not the only Rule to Heaven. Hence it follows;

1. That the Light in every man by it self, or so much only of Gods Will as this Light by it self can discover, is no Rule at all to Heaven; for there is but one way thither.

2. That they who teach men to attend to, and walk by that Light only, which they brought with them into the world, do direct them out of the way to Salvation.

3. That Gods Will revealed barely by this Light, and Gods will revealed by the Scriptures are not every way the same; because his will revealed in Scripture is the only Rule: revealed by this Light 'tis not, according to confession: They thus differ, that the Scripture reveals much more than this Light, and that in points necessary to Salvation.

4. That the Scriptures are not to be rejected; but we are bound to believe and obey them, in those things they discover over and above what this Light can of it self discover.

5. That those who will make this Light that every man hath, their only Rule, rejecting of Scripture in those things this light cannot discover, are out of the way to glory and Salvation, are miserable and to be pitied.

3. I assert, the Scriptures are an Infallible Rule to heaven. To clear things.

1. By the Scriptures, understand the Scriptures taken in their right sence. This caution might seem needless, for the words of Scripture taken in a wrong sence, are not Scripture so much as our own fancy; but 'tis to prevent mistakes.

2. This Light in every man cannot of it self help any, spiritually to understand the sence of the Scriptures, p. 17. l. 3. *saith he, an unconverted man cannot understand the Scriptures.* I over look the censure there.

3. This Light doth not alwayes find out the true sence of Scripture, 'tis ordinary for men to found their contrary opinions on the Scripture. *Paul* p. 17. l. 5. *enjoying Scripture, but for all this, Light missing the sence, persecutes the Saints.*

4. Yet this Light may possibly stumble upon the true sense of

of Scripture in all points neceſſary to Salvation; the Scripture is perſpicuous in theſe: and many deſtitute of the ſpecial Illumination of the ſpirit and all ſaving grace, have been Orthodox in theſe points.

5. The Spirit of God doth by a common operation help men to underſtand the true ſence of Scripture; hence the ungodly amongſt us believe thoſe truths, which *Turks* and *Jews*, p. 16. l. 3. *Will not be convinced of.*

6. The Spirit of God by a ſpecial operation helps the Saints ſpiritually to apprehend the true ſenſe of Scripture. p. 15. *The Inſpiration of the Almighty giveth underſtanding.* And this in all points neceſſary to Salvation. *The ſpirit ſaith Chriſt ſhall lead you into all Truth.* The duty of all, is to look up to God by prayer for his ſpirit in a right manner to underſtand the Scriptures.

1. They are *in themſelves*, an infallible Rule. That is, 1. A Rule that cannot deceive us. 2. A Rule which if we practiſe, in all it requires of us, we cannot poſſibly miſs of Salvation. Three things neceſſarily concur to make a Rule thus Infallible. 1. It muſt reveal truth, for this only leads to heaven. 2. It muſt reveal nothing but truth, it muſt be incapable of revealing any error inſtead of truth, otherwiſe it may poſſibly deceive us, and we miſs of heaven. 3. It muſt reveal the whole truth, at leaſt all neceſſary to ſalvation; otherwiſe following it we may come ſhort of Heaven.

That the Scriptures are in themſelves an Infallible Rule. I proved in the firſt diſpute (for there I then began.) 2 *Tim.* 3. 16,17. *All Scripture is given by Inſpiration of God, and is profitable for doctrine, &c. that the man of God might be perfect, throughly furniſhed to every good work.* He fled from the argument by a rambling diſcourſe, but neither then, nor ſince in his book hath he anſwered it. Let the judicious read, p. 15. The proof here is clear: For, that reveals Truth to us, nothing but Truth, all Truth neceſſary to ſalvation, muſt needs be in it ſelf an Infallible Rule to heaven. But the Scriptures reveal Truth; given by divine Inſpiration; Nothing but Truth, all Scripture is given; no part given by the ſuggeſtion of Satan; nothing dictated by a principle of darkneſs: *Pſal.* 12. 6 *The words of the Lord are pure words.* All Truth, able to furniſh to every good work. Therefore an Infallible Rule in themſelves.

2. They

2. They are an Infallible Rule *to us.* That is, we can be ſure; or good and undeceiving grounds, that all dictates and directions out of the Scripture are from God, and ſufficient to guide us to ſalvation. The Miracles of the Pen-men, the Efficacy of the word working ſo good a change, on ſo many in all ages; The Innate Characters of divine Authority ſtamped on the word; as the Holineſs, Majeſty, Sublimity, and Truth of Prophecy; ſuffice abundantly to ſatisfie our hearts, they are from God; all from God. And ſatisfied in this; their own Teſtimony, their excelling fulneſs, compared with any other Rule what ever, and the Conſolation of our Spirits upon our Univerſal and ſincere obedience to God ſpeaking in them, give us ſweet aſſurance that they are a ſufficient guide to Salvation. From one of the Characters mentioned, the Truth of Prophecy; the Apoſtle *Peter* hath full aſſurance that the Scriptures are a moſt ſafe Rule to walk by, 2 *Pet.* 1. 19. *Neverthelefs we have a more ſure word of Prophecy, whereunto ye do well that ye take heed.*

Can ſo much be ſaid for the dictates and directions of every mans heart? That they are an Infallible Rule to us? That as men may be ſure, that all directions out of the Scriptures are from God, ſo they can be ſure, on good & undeceiving grounds, that all directions out of their hearts are from God. It will be ſaid, the compariſon is not rightly ſtated; it ſhould be, ſo all directions of the Light in every man are from God. To this I anſwer, So far as men make the Light within their Rule, they have nothing to walk by, but dictates or counſels out of their own hearts. Let but the Queſtion then be ſtated, as that it might meet with the concerns of men as to their practice, and it muſt be thus: I ſhall not therefore alter the ſtating of this Queſtion, though in the handling of it, I ſhall not wave that *Query*, whether all directions of the Light be infallibly from God?

1. Can it be ſaid that out of our hearts we are ſure, proceed no dictate or direction from darkneſs or error within, as we are ſure no directions out of ſcripture proceed from any ſuch principle? Not only in the Unregenerate is there darkneſs (*ye were ſometimes darkneſs*) but in the Regenerate alſo: The word of Prophecy ſhines in the hearts of believers, yet it ſhines there in a dark place, 2 *Pet.* 1, 1, 19. *compared.* And this darkneſs

abides whilſt on earth, 1 *Cor.* 13. 12. *Now we ſee in a Glaſs darkly.* That (*Now*) is whilſt on Earth. 1. Becauſe oppoſed to (*Then*) which is after this Life is ended. 2. Becauſe it is as long as Faith, Hope, and Charity abideth, *verſ.* 13. And (*Now*) *abideth, Faith, &c.* and that is whilſt we live on Earth, darkneſs and error within will be prompting amiſs.

Have all Men that know the Scriptures as much reaſon to ſay, we are ſure no inward Counſel that we have, proceeds from the ſuggeſtion of Satan; as to ſay no Scripture-Counſel is ſuggeſted by him? Within men are to be found many evil motions from Satan, 1 *John* 4. 1. *Try the ſpirits, for many falſe Prophets are gone out into the World.* The Devil is a buſie Agent; He filled the heart of *Ananias* and *Saphira* to lie to the Holy Ghoſt. He put it into the heart of *Judas* to betray his Maſter.

Obj. Theſe were unconverted.

Anſw. Are all Converts free from his Temptations? Remember the Devil had acceſs to *Adam*, even in Innocency; to *Peter*: And why are Saints bid reſiſt him, ſtedfaſt in the Faith? And to put on the whole Armour of God? It is now impoſſible for men to go aſtray, walking after the Counſels, they find within, as it is impoſſible to go aſtray walking after the Connſels that are found in Scripture? *Eccleſ.* 11. 9. *Rejoyce O young Man in thy youth, and walk in the waies of thy heart and in the ſight of thine eyes; but know, that for all theſe things God will bring thee to Judgement.* If a man ſaith, *I ſhall have peace though I walk after the imagination of mine own heart; the Lord will not ſpare, but then the anger of the Lord and his jealouſie ſhall ſmoak againſt that man.* Can this pleaſe God, that every man ſhould do *what is right in his own eyes*?

3. Can it be ſaid that the Light in every man dictates in his heart the whole Truth, as much as is neceſſary to ſalvation? What though it ſhould be able infallibly to tells us, that we ought not to commit murther, or adultery, and direct us in ſome other few moral duties? Yet as long as it cannot infallibly, reveal all Truth neceſſary to ſalvation (for as hath been ſhewn, 'tis no full Rule) it cannot poſſibly be an infallible Rule to heaven.

4. Can it be ſaid that every man hath an infallible Spirit of diſcerning the Counſels of this Light within him; from the

Counſels of darkneſs, ſin and error within him, and of Satan that hath acceſs to him? If every man had ſuch a ſpirit, yet were not this Light to be preferred, becauſe it reveals but few truths in compariſon of the Scriptures. But the unconverted have not. p. 16. *Paul miſtaken was unconverted.* And ſaith our Saviour, *They that kill you ſhall think they do God ſervice.* They find no counſel in Scripture putting them upon this; therefore they muſt find it in their own hearts: 'Tis the Counſel of darkneſs and error, yet taken for the Counſel of their Light; for they approve it and think it to be from God. They are not therefore infallibly guided in judging the counſels of their hearts. Nor have the converted this infallible ſpirit of diſcerning the dictates of Light within, from the dictates of Darkneſs. The young Prophet could not diſcern when the old one counſelled in the name of the Lord to come back and eat Bread, 1 *King.* 1. 18. *David* thought he ſhould pleaſe God by bringing up the Ark though in a Cart: 'Twas by the Counſel of his own heart, not of the Scriptures. *Nathan* thought *David* might build God a Temple, 2 *Sam.* 7. 2, 3. Since no man hath an infallible Spirit of diſcerning between the Counſels of Light and Darkneſs in the heart, how can men ſay of every motion in their hearts, I am as ſure *this is*, and *this is not* from God, as they can ſay of all the Counſels in the Scripture, I am ſure theſe are from God? When men have their right ſenſe of what is counſelled in their hearts they may poſſibly take Error for Truth; When they have the right ſenſe of what is counſelled in Scripture, they cannot. We need no infallible Spirit to help to diſcern the Counſels of Light and Darkneſs in Scripture; for all *there* comes from God. To make the Counſels of the Scripture our Rule is ſafe. To make the Counſels of our hearts, dangerous. 'Tis the way to be led into a thouſand errors. *A deceived heart hath turned them aſide.*

5. May it not be poſſible for the Light in every man to dictate ſome error for Truth, at leaſt through our fault, forcing it to ſpeak when it ſhould be ſilent?

Obj. It might be objected, that I confeſſed it to be a Light wrought by the ſpirit of God in every man, and how poſſibly can a Light of the Spirit of God direct amiſs?

Anſw. 1. The Spirit the Creator, who ſpeaks in the Scrip-

ture cannot poſſibly fall from his goodneſs, and dictate Error. But things created are in their nature mutable; may fall from their goodneſs, and dictate Error; as is to be ſeen in many of the Angels, and in our firſt Parents. Conſider *Evahs* Judgement which was wrought by the Spirit of God, *Gen.* 3.6. *The Woman ſaw that the Tree was to be deſired to make one wiſe*, (She ſaw) 'twas an act of her Judgement or that power of judging, which the ſpirit of God had, in perfection, created in her. (She ſaw that the Tree was to be deſired) 'twas falſe; She erred. Here you ſee what the Spirit of God reveals is mutable and falls from its goodneſs, and ſo dictates Error. And if *Evahs* Judgement failed her, may not our power of judging what is Gods will, what not, call it Light or what you will; fail us, though created by the ſpirit of God?

2. This Light that Gods ſpirit hath created in us, is now placed there where it meets with much Darkneſs and Vice to corrupt it: But a corrupt Judge will paſs a wrong ſentence.

3. *Paul* perſecuting the Church acted according to his conſcience, *Act.* 26.9. I verily thought with my ſelf that I ought to do many things contrary to the name of Jeſus of *Nazareth*. The Scripture ſets forth Conſcience by thoughts, *Ro.* 2.15. *Their Conſcience bearing witneſs, and their thoughts mean while accuſing or excuſing one another*. Therefore *Pauls* Conſcience put him on to perſecute. The great *Query* is whether *Pauls* Conſcience did act *according* to *Pauls* Light, or *againſt* his Light, or *according to his Darkneſs only*, his Light ſtanding Neuter. Not *againſt* his Light; for *Paul* not having ſtudied the Scriptures ſufficiently concerning Chriſt; not having attended to the Doctrine of Chriſt, preached by his Diſciples, was not informed concerning Chriſt; the light he brought with him into the world, unable to reveal that there ſhould be a Chriſt, much leſs that this Jeſus of *Nazareth* is he; he therefore had no Light concerning Jeſus of *Nazareth* for his Conſcience to act againſt, & further, though a man may act againſt his own light, yet a mans Conſcience never acts againſt his Light: Hence is it, that when a man acts againſt his Light, he acts againſt his Conſcience alſo; this ever ſiding with his Light. If it ſhould be ſaid *Pauls* Conſcience acted *according to his darkneſs only*, his Light ſtanding Neuter; I ask, what Light was that that ſtood

Neu-

Neuter? Any Light able *then* to reveal *Jeſus* of *Nazareth* to be the Chriſt? Since he had no ſuch Light, no ſuch Light could ſtand Neuter. Let it be conſidered, God ſets up Conſcience in man to act according to the beſt preſent Light in him. This cannot be denied. Hence, when Conſcience hath not ſatisfying light to act by, it is doubtful, and refuſeth to encourage to act: when it hath light diſcovering ſuch an action contrary to Gods Will, it reſtrains from doing it; if it be done, it accuſeth, condemneth. When it hath light repreſenting ſuch an action pleaſing to God, it puts on to do it; excuſeth, approveth a man for doing it. And doth it with any confidence encourage to do a thing, unleſs a mans beſt preſent light be poſitively for it. Since *Pauls* Conſcience did poſitively put him on to perſecute the Church, and this with all confidence (*I thought verily*) I conclude *Pauls* Light ſtood not Neuter; but *his preſent Light*, his *beſt* preſent light, *all* his beſt preſent light was *poſitively* for perſecuting the Church of Chriſt. Now judge whether this light within may not dictate Sin for Duty, Errour for Truth.

4. It is poſſible for darkneſs to prompt Errour in ſtead of Truth: But this Light which the Spirit of God hath created in every man is darkneſs: Therefore it is poſſible, nay very eaſie, for this Light to prompt Errour, and hard in ſome caſes to do otherwiſe. That it is darkneſs I prove, *Matth.* 6. 23. *If thine Eye be evil, thy whole Body is full of darkneſs.* Some peoples eyes are evil, and if their whole bodies be full of darkneſs, it follows, that there no true Light at all in them; the Light that is, is real darkneſs. It therefore is added, *If the Light that is in thee be darkneſs, how great is that darkneſs?* Luke 11. 35. *Take heed that the Light which is in thee be not darkneſs.* If there were *no danger* that a mans Light ſhould be darkneſs, what room were there for this warning? It is therefore uudeniable that there is a Light in man which is but darkneſs. And I ask, what Light is that? Not Chriſt himſelf in the Saints; not his holy Spirit that dwelleth in them; not the Light of the Goſpel taken in by Faith; not the ſpecial illumination of the Holy Ghoſt. Tell us then, what Light can it be, but the Light we brought with us into the world; the Light that is in every man? He that hath no more but this Light, is all Darkneſs; Therefore it is ſaid, *Eph.* 5. 8. *Ye*

were

were sometimes Darkness: All darkness: Ye had then not one Drachm of Light in you: the Light you had, was but Darkness.

Q. But how can this be? If it be Light, 'tis Light; how can it be, and not be the same thing?

Ans. It can of it self without Scripture, teach *Moral Duties*; that God is to be worshipped, Parents obeyed, *&c.* as hath been hinted often; and in *this respect* 'tis Light. But it cannot reveal *Christ* of it self. When he is *revealed* by the Striptures and preaching of the Gospel, it cannot discern him, nor any other spiritual Mystery of the Gospel, for they are spiritually discerned, the Natural man with all his Light cannot reach to this. And in these two respects 'tis meer darkness; no more able to guide a man to Salvation than darkness it self.

Obj. We may not put Light for Darkness.

Ans. When Christ evidently hints, the Light within may be darkness, must he be thus reproved, *You may not put Light for Darkness?* That which *in respect of Morals* is Light, he calls Light; and the same, being *in respect of Spirituals*, real Darkness, he properly calls it so. He doth not therefore put Light for Darkness: And *G. W.* himself acknowledgeth, *Div. of Christ*, in Answer to Mr. *Dawson*, p. 42. *That the Natural man hath not power to discern spiritual things.* Is not his Light darkness then? What he adds, *yet he hath a power to receive them*; is very odd: For how do men receive spiritual things into their Souls, but first by discerning them, then approving and embracing them? His Reason is miserable; *for after Conversion, he doth*, saith he, *receive them.* He might as well have said, the Unconverted hath power to receive spiritual things; for after Conversion he doth discern them. 'Tis as if he should have said, When *Sampson* was an Infant he had power to carry the Gates of a City up the Hill; for when he was a man he did it. In Conversion we receive a new Light, and a new Heart, which is a new power to receive spiritual things.

This Light that is wrought in us by the Spirit of God, when put upon it, to direct us how to obtain Pardon and Justification, bids us seek it by the works of the Law, never pointing to Christ: therefore, at least being forced to speak through

our

our fault, where it ſhould be ſilent, as being unable to direct herein, it both can and doth miſguide. It will be yielded in terms I think, that there is no Pardon or Juſtification without Faith in Chriſt. And it hath been proved, that this light of it ſelf cannot ſpeak one Syllable of Chriſt; therefore it cannot tell us how to obtain Pardon and Juſtification. If then we will force it to ſpeak in this point, it muſt needs ſpeak Falſhood, if any thing. See it thus directing, *Rom.* 2. 13, 14. *The doers of the Law ſhall be juſtified; for when the Gentiles which have not the Law, do by nature the things contained in the Law, theſe having not the Law, are a Law to themſelves.* The Apoſtle lays down the way of Juſtification by the Law of works. [*The Doers of the Law ſhall be juſtified*] He proves it; for the Light of Nature puts the Gentiles upon doing of the works of the Law, that they may be juſtified; having no knowledge of the Law of Grace, which direct to Chriſt by Faith for Juſtification, they walk by the Law of works; which is no way to Heaven for a fallen Creature. The like we may ſee in ſeveral of the *Iſraelites*, Rom. 9. 32. *They ſought for Righteouſneſs, not by Faith, but by the works of the Law.* And that the Light within them, did put them upon this, we may ſee *chap.* 10. 2. *I bear them Record that they have a zeal of God.* This they did then in a *zeal* for God, deſigning his Glory, and to do his will. But never doth a man any thing in zeal to Gods glory, but when his Reaſon, his Judgment, his Conſcience, his beſt Underſtanding, the beſt Light he hath, puts him on: And that this is not the way to obtain Juſtification, is evident, *chap.* 9. 32. The works of the *Law* are called *a ſtumbling Stone.* It is a truth indeed that the *Doers* of the Law ſhall be juſtified: but no man can poſſibly be a *Doer.* He that hath *once*, in thought, word or deed, in all his life broken the *Law*, is not a *Doer* of the Law, but a *Tranſgreſſor*; therefore this is no way for our Juſtification, becauſe in our hearts are motions of darkneſs and errour; becauſe Satan hath acceſs to inſinuate evil into us; becauſe the Light we brought into the world doth not reveal all neceſſary Truths; becauſe we have not an infallible Spirit to diſcern theſe few Truths it doth reveal, from Errours ſuggeſted in our hearts; and becauſe 'tis poſſible for this very light it ſelf to ſuggeſt errour, we are not ſure upon good grounds

grounds that all Counſels out of our hearts are from God; as we are ſure all Counſels out of the Scriptures are from God. No can we ſo ſafely walk after Counſels out of our own hearts (for the Counſels of the light within come out of our own hearts) as we can ſafely walk after Counſels out of the Scripture. Theſe are infallible to us, the other not.

Before I end, I muſt anſwer what he brings to prove this Light an infallible Rule.

Arg. 1. *p.* 17. *l.* ult. *Chriſt bids us believe in the Light.* He would not have us believe in that that might deceive us.

Anſw. John 12. 36. *Whilſt ye have the Light, believe in the Light.* The words intimate they were like to loſe the Light, according to the Threat, *Matth.* 21. 43: *The Kingdom of God ſhall be taken from you.* The true ſenſe here, is, Whilſt ye have the Goſpel, believe in me the Light of the world. 'Tis not, Believe in the Light you brought with you into the World. Nor was this to be taken from them. Not believing in Chriſt, they were to cary this to Hell with them to torment them for their Sin.

Arg. 2. *The Scripture is not to be preferred before the Spirit,* p. 13. *The Spirit is greater than the Scripture.* p. 17. And *you did acknowledge the Spirit revealed as certainly the mind of God as the Scripture,* ib.

Anſ. 1. This is nothing to the point; the Light in every man, one thing, the Spirit another.

Anſ. 2. Though the Counſels of Gods Spirit in Believers hearts be *in themſelves,* as certainly the Truths of God (and the Spirit is not to be quenched) as are his Counſels in the Scriptures; for he can never lie: Yet are they not to *Believers* ſo certainly the Truths of God. Believers are not at all times ſo readily *certain, they* are indeed the Counſels of the Spirit, as they are *that* the *Scriptures* are. *We have a more ſure word of Propheſie.* More ſure than what? Not only than the Counſels we find in our hearts, not only than the Counſels of the Light within us; but more ſure than the direction or Voice of God himſelf ſpeaking to us, immediately, or not by the Scriptures, 2 *Pet.* 1. 17. *There came a voice to him from the excellent Glory, This is my Beloved Son.* v. 18. *This Voice we heard.* v. 19. *We have alſo a more ſure Word of Propheſie.* The *Scriptures* containing the Propheſies of Chriſt, are *to us* a more

ſure

ſure Rule than the *immediate voice of God* himſelf; though in it ſelf what God immediately ſpeaks, is as certainly truth as what is ſpoken in the Scripture.

Anſw. 3. The Controverſie being about a *Rule*, the Spirit ſhould not be oppoſed to the Scriptures. For the Spirit properly is no Rule at all. The Spirit enditing and ſpeaking in the Scriptures, is not the *Rule*, but the *Author of the Rule*. The Spirit bringing Scripture to remembrance, even what Chriſt hath ſpoken, and thereby directing us, is not our Rule, but puts us in remembrance of the Rule. The Spirit enlightning us to underſtand Gods mind in the Scripture, is not our Rule, but our ſpiritual Oculiſt ſtrengthning our Eyes to ſee the Rule. Nor is the Illumination of the Spirit a Rule at all (as he often ſuppoſeth) the Artificers Rule is one thing, the clearneſs of his Eye, to ſee the Rule, another: for our rule to Heaven is one thing, the clearneſs of our Underſtanding, given by Gods Spirit to diſcern the rule, another: The Rule objectively ſets Gods Will and our Duty before us; the Spirits illumination brightens our Underſtanding to apprehend it ſo ſet before us. And if the Spirit be not a Rule, much leſs is he a greater Rule than the Scriptures: He ſhould thus have expreſſed him ſelf to ſpeak to the Point; *The Dictates, or Counſels, or Directions of the Spirit of God immediately, and without the Scriptures, are to all men a more infallible Rule to Heaven, than the Directions of the Spirit of God in the Scriptures are to thoſe that have them.* And if he had well proved this, he had manifeſted, that there is ſome foundation for his Religion. But neither can he, nor all his Brethren prove, that Gods Spirit doth without the Scripture reveal to every man the whole mind of God, as much as is neceſſary to bring him to Heaven. God ſpake immediately to *Moſes*: Did he *then* thus reveal to every man as much as to him? Doth he *now*? *Are all Prophets?* If he ſhould vouchſafe to reveal a little to any of his, and not by the Scripture; they have alſo a more ſure word of Propheſie, *&c.* But ſince he doth not reveal to any without the Scriptures, all neceſſary Truths as he doth by it; to deſire and prefer the Spirit teaching without the Scriptures, before the Spirit teaching by the Scriptures, as a more infallible guide to Heaven; is to deſire, and prefer what God denies us, before that which God vouchſafes us; to hanker with *Evah* after the denied fruit; to diſlike with the *Iſraelites*, the *Man-*

nah that came from Heaven. We must not frowardly prescribe to God; *the Spirit immediately teaching shall be my Guide to Glory; the Spirit teaching in the Scriptures shall not.* We ought thankfully, and admiring his Grace, accept of that Guide to Glory, he chuseth for us.

4. I assert, The Scripture is a *Trying Rule:* That is, a *Rule able to prove or manifest Truth to be Truth, Falshood to be Falshood, in all things that concern our Faith and Conversation.* A Rule by which we may, and ought, when we have any reason of doubting, to try for our own safety, Opinions, Doctrines or Spirits, whether they are of God or no.

Arg. 1. That which discovers the whole Truth, is able to try every Opinion, Doctrine and Spirit: But the Scriptures are a full Rule, discovering the whole Truth.

Arg. 2. By that which we know to be infallible, we may and ought to try what is doubtful: But we know the Scriptures are an infallible Rule: Therefore by them we may, and ought to try, whatever, as to Faith and Conversation we doubt of, 2 *Pet.* 1. 19. When the Apostles had said, *We have a more sure word of Prophesie,* he adds, *unto which ye do well to attend:* He means for trial and proof of Truth. He had asserted the Doctrine of Christ to be no Fable, *ver.* 16. *We have not followed cunningly devised Fables.* To help their Faith, he minds them, *v.* 17. of the Voice from Heaven he heard in the Transfiguration. *But,* saith he, *we have a more sure word of Prophesie;* more sure to prove the Doctrine of Christ, and so confirm our Faith in it. Therefore, he adds, *you do well to attend to it,* that is for this end.

Arg. 3. That which the Holy Ghost approves of, is our duty, and for our good: But he approves of it, that we try Doctrines; yea, the Doctrines of the Spirit of God, by the Scripture, *Acts* 17. 11. *These were more noble than those of Thessalonica, in that they searched daily whether these things were so.* This Argument was fled from in the first Dispute, and neither *then* nor *since* answered in their Book.

Arg. 4. What Rule Christ directs us to try by, himself, his Apostles also made use of for this purpose; is our safe, trying Rule. But our Saviour directs us to the Scriptures, *John* 5. 39. *Search the Scriptures, they are they which testifie of me,* that I am the *Messiah*; the things the *Jews* doubted of. He himself

himself made use of it, *Luke* 24. 26, 27. The Disciples doubting whether he were the *Messiah*, because put to death: *Ought not*, saith he, *Christ to have suffered? and beginning at Moses, and all the Prophets, he expounded unto them the things concerning himself.* His Apostles likewise, *Acts* 2. 24. *God raised Christ from the dead; for David did so prophesie of him, Thou wilt not leave my Soul in Hell. Acts* 15. The Question being, whether Circumcision were necessary to Salvation? concerning this, they decreed according to the Scripture, *v.* 15. *To this agree the words of the Prophet, as it is written*, &c.

Arg. 5. We may safely embrace what agrees with Scripture; for what agrees with Truth, is Truth: We may safely reject all that is contrary to Scripture; for what is contrary to Truth is Errour: Yea, we may safely reject, as to Faith and Conversation, what is beside the Scripture; for what is more than our full Rule, is more than what is needful, is vain; *Mark* 7. 7. *In vain do they worship me, teaching for Doctrine, the Traditions of men.* Col. 2. 18. *Beware lest any spoil you through Philosophy or vain deceit after the traditions of men, after the Rudiments of the world, and not after Christ.* Therefore the Scriptures are a safe trying Rule.

Can so much be said for the Light in every man, that we may safely try by this in all cases?

1. Can that which is scanty, discovering but a small part of Gods Will, suffice to try in all Cases?

2. Can that which Christ calls Darkness, that which is fallible it self, keep us from being deceived?

3. Can that readily give us satisfaction in all doubtful cases, which, it self, is oft to seek? Looking within, all that we can see, when we are in doubt of a thing, is a Dictate, Inclination or Consideration for it, and another against it: Now we are to see, and need another Rule to try which of these comes from our Light, which from our Darkness. Whereas every direction of Scripture is sure, and needs not be tried. Having our Rule to seek, we are like to have our satisfaction to seek also.

4. If this be a trying Rule, then a man may do whatsoever is right in his own eyes. Then publishing Heresie to infect others, is no sin, nor to be punished by God or man; as long as the person doth it according to his Light within: No,

nor Drunkenness, nor Whoredom, nor Theft, nor Self-Murder by fasting; supposing the Light within puts any upon it: And it hath been proved, the Light within may approve of sin, as it did of Persecution in *Saul*.

5. If this be the trying Rule, then it follows, contradictory Opinions may possibly be on both sides true. *G. W.* saith, his Light tells him, that the Light in every man is a sufficient and safe Rule to guide to heaven; I am assured in my very Conscience, and from the Scripture, it is not. He saith, Baptism with water, and the Lords Supper are no Ordinances of Christ, now binding the Church: I am assured from all the Light within me, and from the Scriptures, that they are. If what he speaks be according to his Light indeed, as what I speak, is according to mine; then it follows, we do both hold Truth, whilst we contradict one another; for whatsoever agrees with the trying Rule, is Truth.

Obj. *p.* 18. *He that doth Truth, cometh to the Light that his deeds may be made manifest that they are wrought in God.*

Ans. If he had proved that the Scripture speaks here of the Light in every man, he had done something. *vers.* 19. *This is the condemnation* (saith Christ) *that Light is come into the world, and men love Darkness.* Christ speaks of a more full Gospel-light, which was then come into the world, and not before: whereas the *Light* in every man was in the world ever since men were in the world. And we know what Christ calls darkness. The sense then is this; Gospel-light shines now more than before (and at this day in the Holy Scriptures) but men follow the dictates of their dark Understandins, their Light within, even their own apprehensions, rejecting Gospel-light. This is the Condemnation.

5. I assert, the Scriptures are a *Binding Rule*, and that in those things which the light in every man doth not of it self teach.

Arg. 1. The Scriptures did bind in *Moses* time, and after to Christs, and in the Apostles time, even speaking of things which this Light without extraordinary Revelation, cannot discover. And if so, still. To deny that the Scripture did in these things then bind, is to say it had been no sin for the Jews before Christ death. To reject the whole Ceremonial Law; or for the *Corinthians* to reject the Apostles directions touching the Lords Supper.

Arg.

Arg. 2. If the Scripture doth not bind us in such things, it will follow we are not bound to believe that the Father, Son, and Holy Ghost, are all three one and the same God; or that there shall be a Resurrection of the body; that we are not bound to keep the first day of the week a Sabbath to the Lord; nor to seek for Regeneration; nor to repent of our Fall in *Adam*; nor mourn for our corruption of Nature, or for any first motions to sin; that we are not to be Baptized, or Receive the Lords Supper; no nor believe in Christ at all for justification, nor to embrace the Gospel; consequently that the contrary is no sin; for this Light of it self without supernatural Revelation teacheth us none of these things.

Arg. 3. Gods commands cannot want Authority, must therefore needs bind us, even in those things this light cannot teach. But the Scriptures contein such commands. *Remember the Sabbath day to keep it holy. This is his command that we believe in his Son, do this in remembrance of me. Go teach all Nations Baptizing them.* This argument was urged in the second dispute, not answered there nor since in their book.

Arg. 4. If we are to be saved in obeying Christ fully, that is, in things this light speaks nothing of, as well as in other things to be damned, not obeying Christ in those things this light doth not of it self require; then in these things the Scriptures do certainly bind us. But the former is true, *Ezek.* 18. 21. *If the wicked will turn and keep all my statutes he shall surely live*, not only do *what the Light in every man teacheth*; but *all my Statutes. Heb.* 5. 9. Christ is the *Author of eternal salvation to all that obey him*, and we know he hath commanded us in those things, this light cannot of it self teach, *Jo.* 12. 48. *He that receiveth not my word* (is not, *Do this, Go baptize*, his word?) *The word that I have spoken, the same shall judge him at the last day*, Ro. 2. 16. *God shall judge the secrets of men by Jesus Christ according to my Gospel*: The Gospel contains commands and mysteries, this Light of it self cannot find out. *Luke* 16. 29. *They have Moses and the Prophets, let them hear them*: The Scriptures of *Moses* and the Prophets, taught things above the reach of this Light; if men therefore will escape that place of torments, they must obey the Scripture in such things as well as other. 2 *Thes.* 1. 7, 8. *The Lord Jesus shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance*

on

on them that obey not the Gospel of our Lord Jesus Christ. The Gospel still prescribes things above what this light can of it self reaveal or reach. The Lord God awaken these men. How fearful is it to reject the Scriptures, as not binding in those things this Light cannot teach us?

Obj. *But we must not do any thing because we see it written in the Scripture but must obey the spirit of God moving in our hearts within.*

Answ. 1. The spirit dwelling in all believers, is sometimes a sweet mover to duty, though no indwelling spirit, yet by common convictions, he strives with unbelievers who do resist the Holy Ghost: The duty he puts men upon is agreeable to the Scripture, and his motions are not to be quenched.

Answ. 2. The things commanded in the Scripture are to be done, whether the spirit inwardly puts men forwards or no. Look over these Four last Arguments againe. Otherwise supposing the spirit never putting forward within, it had been no sin for the Jews before Christs time to reject all the Ceremonial Law, nor for us to omit all those duties hinted in the Second Argument. Gods commands cease not to be Gods commands, either because the spirit doth not within put men on to obey them, or because they are written; therefore we are to obey them though the spirit within puts not on. And this is to obey the spirit, or to obey God. Therefore according to the Fourth Argument, Though men should say the spirit did never inwardly put them on, they are certainly to be damned who obey not the voice of God in Scripture. And to these I adde this Fifth Argument. Otherwise some wicked men in living contrary to the Scriptures do not sin, cannot be damned for so doing, for some have sinned away the motions and strivings of Gods spirit, are past feeling, given up to reprobate sense. 6. We are to hear what the Spirit of Faith saith to the Churches, and this is written.

Answ. 3. Yea, *Because* a thing is written in the Scripture, are we to do it. If my Faith in God or Christ be weak, and I find it written, (*fear not, I am with thee. You believe in God, believe also in me,*) I will, in Gods assistance row I my self and act faith on God and Christ for this reason, because I see these sweet words in the Scriptures of God. If I feel any want what ever, and light on these words, *Ask and ye shall have, Call upon*

upon me in the time of trouble. Be careful for nothing, but in every thing let your requeſts be made known to God,) becauſe I find theſe ſweet commands in Gods book, I will with Gods help take heart and fall to pray. I appeal to any mans Conſcience, whether I do not well in ſo doing. This Induction might paſs for the Firſt Argument, and the Second is this. For ſeeing a thing written in Scripture, I am the more ſure it is the mind and Will of God, all Scripture being by divine inſpiration, therefore I thought for this very reaſon the rather perform it becauſe I find it written. *Arg.* 3. And why doth God command us to read, but that we ſhould obey? *Deut.* 17. 19. *The King ſhall read in the book of the Law, all the dayes of his Life that he might learn to keep all the words of this Law to do them.* The end of our very reading muſt be practice. A 4th. *Arg.* from Examples, ſee in the cloſe of the Letter that follows The Scripture binds, and that in thoſe things of which the Light in every man, by it ſelf ſaith nothing. And dares any man ſay that this Light doth bind the Church of God, in thoſe things the Scriptures do not reach? Let no man be *wiſe above what is written.* And now let the Reader judge, which is the higheſt and ſafeſt Rule to Heaven; the Scriptures or the Light in every man. Gods will laid down in Scripture is a full, only, infallible, trying, binding Rule to Heaven, and that in thoſe things of which this Light ſaith nothing. Gods will, ſo much of it as is diſcovered by this Light, is no Rule at all to heaven, becauſe no full Rule; not the only Rule, hardly diſtinguiſhable from the dictates of darkneſs, Sin and Satan; inſufficient to try all Doctrines by; not at all binding the Church in thoſe things the Scriptures do not teach.

To conclude; Mind what a dreadful thing 'tis, to walk by a falſe Rule, to take that for the way to heaven which is not.

1. It is *Condemnation*, 2 Theſ. 2. 11, 12. *God ſhall ſend them ſtrong deluſion, that they ſhould belive a Lie: That they all might be damned, who believed not the Truth.* It is a fearful thing to be bound hand and foot for ever, to be in utter darkneſs, among Devils, in a Lake of fire, unable to die, God langhing at our calamity, becauſe we rejected his Counſels,

and

and choſe our own ways; *a fearful thing to fall into the hands of the living God.*

2. It is Damnation *after hope.* Miſtakers think they ſee the right way to Heaven, and therefore hope: but to be damned after hope, how greatly will this augment the Miſery?

3. it is to be damned after pains-taking to be ſaved, after Zeal, after Conſcientiouſneſs in walking, as a man ſuppoſeth, according to the Will of God. The Phariſees were conſcientious in keeping the Law, and ſetting up their own Righteouſneſs for Juſtification; but through their Errour miſſing of Chriſts Righteouſneſs, aftet all their Zeal and Conſcientiouſneſs in doing what they did, they are damned and loſt to all Eternity. How unconceivably miſerable it is to be deceived! It is our ſafety, our great wiſdom to walk by ſuch a Rule as cannot deceive us. Scripture-Counſel is full, and all by divine Inſpiration; Walk ſincerely according to this Rule, thou canſt not erre, thou canſt not be damned. If all the dictates of Light within were infallibly the Truths of God, yet hearts Counſels are ſome of them from Darkneſs and the Devil; walk after theſe though never ſo warily, thou maiſt poſſibly erre, poſſibly thou maiſt loſe thy Soul. To ſay, I will forſake all the Counſels of darkneſs that are within me, and walk only after the Counſels of the Light within me; is, as if thou ſhouldſt ſay, here is a Cup of Wine mixed with poyſon, I will drink out only the wine, and leave the poyſon. Friend, the Scriptures are a Cup of pure wine; no Counſels of Sin, Errour, Darkneſs, Devils, mingling with the Counſels of God: Is it not ſafer drinking there?

Whether

Whether every man be enlightned with a ſaving Light?

SO much having been ſpoken by me, and granted by the Adverſary, touching this Light, compared with the Scriptures; I did deſervedly explode this Queſtion out of the Second Diſpute; where I had but little time left for diſcuſſing the following Queſtions. Yet now I muſt not decline it.

Upon two accounts may a Light properly be denominated Saving.

1. If it reveals *objectively* all Truths to us neceſſary to Salvation. This may be called ſaving, becauſe *if we obey it in all things*, we ſhall certainly be ſaved. Thus the Scriptures, or the Goſpel contained in them, are an *external* ſaving Light: External, I ſay, becauſe it muſt have entrance by our Senſes, *Rom.* 1. 16. *The Goſpel is the power of God to Salvation.* Eph. 1. 13. *The Goſpel of Salvation.* Acts 11. 14. *Words by which we may be ſaved.*

2. If it enlightens our Underſtanding *effectually* to apprehend all Truths neceſſary to Salvation ſo revealed. This may well be called ſaving, becauſe *it puts us actually into a ſtate of Salvation, and infallibly brings us to Heaven.* Thus the ſpecial Illumination of the Spirit in Believers, is an internal ſaving Light, *John* 17. 3. *This is Life eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* I ſay, the *ſpecial* Illumination; for there is a *common* Illumination, not ſaving: It cauſeth to receive the Seed with joy; to taſte of the heavenly gift, and of the powers of the world to come; but it doth not effectually prevail with the whole Soul to prize above life, and ſo entertain, and ſtedfaſtly cleave to the truths and ways of God. This premiſed;

1. I affirm, that the Light in every man is not in this latter ſenſe ſaving. It doth not enlighten any mans Underſtand-

ing effectally to apprehend all Truths neceſſary to Salvation, though they ſhould be revealed before him.

Arg. 1. What God gives not, man hath not; *a man can receive nothing except it be given him from above.* But God doth not give to every man a ſavingly enlightned underſtanding. Therefore every man hath it not. I proved that God gives it not to every man, *Deut.* 29. 4. *The Lord hath not given you eyes to ſee to this day.* This was urged the firſt Diſpute. *G. W.* p. 19. *They did ſee*, v. 2. *You have ſeen all the Lord did.*

Anſ. What are we to underſtand by *Eyes not given?* Not an underſtanding *enlightned only with that Light that every man hath*; for with this they ſaw all the Lord did: therefore an underſtanding *effectually and ſavingly enlightned.* This had not been given them to that day.

He objects, They did cloſe their eyes, therefore God did not enlighten them.

Anſw. It was impoſſible they ſhould cloſe the Eyes of an effectually, ſavingly enlightned underſtanding; for they never had ſuch eyes to cloſe. All men then have not a ſaving Light.

Arg. 2. Darkneſs cannot ſavingly enlighten. The Light in every man is darkneſs, as hath been already proved. And who puts darkneſs for light, if not he that puts the dim light of every man for an effectual and ſaving Illumination?

Arg. 3. A ſaving Light breaks the heart for ſin, *Luke* 22. 61, 62. *The Lord turned and looked on Peter; and Peter remembred the words of the Lord, and he went out and wept bitterly.* Changeth the heart, 2 *Cor.* 3. 18. *All we beholding as in a glaſs the Glory of the Lord, are changed into the ſame Image from Glory to Glory.* Giveth Soul ſatisfaction in God, *Pſal.* 89. 15, 16. *Bleſſed are they that know the joyful ſound; they ſhall walk O Lord, in the Light of thy Countenance; in thy Name ſhall they rejoice.* Cauſeth the Soul to come to Chriſt, *John* 6. 45. *Every one that hath heard and learned of the Father, comes to me.* And engageth the heart to Obedience, *Pſal.* 119. 102. *I have not departed from thy Judgments, for thou haſt taught me.* 1 John 2. 4. *He that ſaith he knoweth him, and keepeth not his Commandments, is a Liar.* But all men have not their hearts broken, changed, ſatisfied in God, cloſing with Chriſt, and Gods ways: Therefore every mans Light is not ſaving.

How

How can that be called effectual, which doth not effect theſe things? And if it doth not effect theſe things, it never ſaves. And how can that be called ſaving, which never ſaves?

Obj. p. 18. *Many rebel againſt, grieve, reſiſt the Spirit; therefore are given up to hardneſs.*

Anſw. But if they had had an effectual ſaving Light, they had not rebelled againſt, grieved and reſiſted the Spirit; their hearts had been changed, they had cloſed with Chriſt and his wayes. This very Rebellion proves they never had a ſaving Light.

Obj. *Man is not a Block or a Beaſt, that ſaving Light invitably and irreſiſtably ſhould force a change upon a Rebel.*

Anſw. No, no, but it doth infallibly, irreſiſtably, *in a moſt ſweet manner*, turn, change, and win and prevail upon him to cloſe with Chriſt and his Commandments. *Saul* was a Rebel, but when it pleaſed God to reveal his Son in him, *Gal.* 1. 15. *Immediately he conſulted not with fleſh and blood.* And there is no one taught of the Father, but comes to Chriſt. Not a Soul that knows God, but he keeps his Commandments, *John* 10. 16. *Other ſheep I have, which I muſt bring.* Then they *muſt* come, and cannot ſtay back; ſo irreſiſtably by Love doth Chriſt win them.

Arg. 4. If a *greater* by far, and a *higher* Light be not effectual and ſo ſaving, much leſs is this Light that is in every man, ſaving. But as hath been hinted, there is a common Illumination of the Spirit, that goes along with the Preaching of the Goſpel; yet not effectual. This, having the advantage of the Goſpel, can help a man to ſo far more than the dim light of Heathens can either reveal or diſcern.

Arg. 5. That Light that leaves men in a natural eſtate, can never ſave: For he that is in his natural eſtate, is a Child of wrath. But this Light within leaves all the ungodly in their natural eſtate.

Arg. 6. That Light which cannot help a man to underſtand Spiritually the things of God, can much leſs effectually win him to embrace and live to Chriſt, that he might be ſaved. But this Light, though it can help to underſtand literally, yet not ſpiritually, the things of God, 1 *Cor.* 2. 14. with all his Light, the natural man cannot know them.

Arg. 7. That which leaves men under a diſability of com-

ing to Christ, of breaking off their sins, of obeying the Law of God, is far from saving: But this *Light* leaves men under a disability of coming off from their sins, *Jer.* 13. 23. *Can the Ethiopian change his Skin? then may you who are accustomed to do evil, learn to do well.* Their Light could not deliver them from Impenitency. A disibility of coming to Christ, *John* 6. 44. *No man can come unto me except the Father draw him.* Without drawing by a special Illumination, for all his Light, he is left under an impossibility of coming, *Rom* 8. 7. *The carnal mind is enmity against God, for it is not subject to the Law of God, nor indeed can be.* All his *Light* cannot rescue him from an impossibility of obedience. Can such a Light save?

Arg. 8. If this Light could be effectual to mans Salvation, then the special illuminations of the Spirit given, or promised, would be needless, *John* 16. 8. *The Spirit shall convince of Righteousness.* Isa. 54. 13. *All thy Children shall be taught of the Lord,* Jer. 24. 7. *I will give them an heart to know me.* But God doth nothing in vain: therefore every man is not enlightned with a saving Light.

2. I affirm, that the Light in every man is not in the former sense saving. It doth not *objectively* reveal all Truths necessary to salvation. This is already abundantly proved, when I proved this Light no full Rule. To all there, I shall here only add,

Arg. 1. If the natural man with all his Light, cannot so much as understand those spiritual Truths which are necessary to salvation, when they are by the Gospel or Scripture objectively revealed unto him, 'tis but a wild fancy to imagine, that this Light can, without the Gospel and Scripture, find out, and objectively reveal these spiritual Truths. But when they are objectively revealed, he cannot know them. He, who when he is plainly shewn, is not apprehensive of the Mystery of a Trade, would never take it of his own head.

Arg. 2. If this Light can objectively reveal all Truths necessary to salvation; then there was no need that God should inspire holy men to write the Scripture. Men might have done well enough without them; are little or nothing advantaged by them. The Heathen, for a Rule, are in as good a condition as we. The Scripture reveals all Truth necessary to salvation, and their Light can do this. But God was not

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about a needless work, when he inspired the Penmen of the Scripture, *Rom.* 3. 1, 2. *What advantage hath the Jew? Much every way: chiefly, because that unto them were committed the Oracles of God.* The Heathen without the Covenants of promise are without hope, *Eph.* 2. 12. Therefore this Light doth not objectively reveal all Truths necessary to Salvation.

Now let us see what Arguments *G. W.* hath to prove that every man is enlightned with a saving Light.

Arg. 1. p. 28. *Nehem.* 9. 20, 26. *Thou gavest them also thy good Spirit to instruct them, nevertheless they rebelled. Therefore all are savingly enlightned.* To this our Opposer gave no Answer.

Ans. No wonder; when it was never urged in my hearing. The *Israelites* had a saving external light, *viz.* the Spirit of God *speaking in the Scriptures and in the Prophets.* What's this to prove, that those who have not the Scriptures, have such a Light?

Again, The Spirit was given to instruct them, but not by any effectual Illumination, otherwise they had not been rebellious. Their Rebellion proves they had no internal saving Light.

Arg. 2. p. 26. *The Spirit or Light of God is greater or more universal than the Scripture, and contains that which the Scripture contains, and more.*

Answ. Those bare Assertions without Proof, deserve to be rejected without Answer. And here he confounds Light and Spirit. The Light is Universal in respect of the Subject, they have it that have not the Scripture; not in respect of the Object; it reveals not all the mind of God, as doth the Scripture. The *Query* is not, what the Spirit of God *can* reveal, he *can*, no doubt, reveal all, and add to the Scripture if he please: But whether he *actually doth* reveal all saving Truths to all Men without the Scripture. This should be proved.

Arg. 3. p. 10. *Will you deny immediate Revelation, that the people might pin their faith on your sleeves?*

Ans. This man knows we direct people to the Revelation of the Spirit in the Scripture, therefore his own light here condemns him. If I could find out any better arguments of his,

I would produce them. But take them, ſuch as they are.

*Arg.*4. p.17. *Chriſt is given to be a Light to the Gentiles, and Gods ſalvation to the ends of the earth.*

Anſw. And ſo Chriſt is externally by the Scriptures and Goſpel preached, and internally by his ſpirit effectually enlightning; both wayes, a ſaving Light to all the Gentiles that are ſaved. Here's nothing to prove that every man is effectually enlightned, or externally taught all neceſſary truths, by Chriſt immediatly and without the Scriptures.

Arg 5. p. 31. *Whatſoever may be known of God, is not manifeſt within?*

Anſw. Τὸ γνωστὸν τοῦ Θεοῦ That which is commonly known, his external power and God head; Not his grace, favour and mercy in Chriſt, without which all other knowledge is in ſufficient.

Arg. 6. It might be argued, If Heathens have not the knowledge of truths neceſſary to ſalvation, how are they left without excuſe?

Anſw. Becauſe God is not bound to reveal Chriſt to every man, and what Truths are revealed, every man ſins againſt them; And they are condemned, not for not believing in Chriſt, but for thoſe ſins, *Rom.* 2. 12. *They that have ſinned without Law, ſhall periſh without Law.* And if their acting contrary to their ſhallow Light ſhall render them inexcuſable. How great will his condemnation be, that caſts off the ſaving Light of Scripture, and will walk only after ſuch dim Light as is in Heathens? *This is the Condemnation, that Light is come into the world, and men love darkneſs, more than Light.* They cannot ſay we never heard that Chriſt ſhed his blood for remiſſion of ſins, if we had, we would have believed. But this argument might be farther improved, thus. If their living contrary, to their Light renders them without excuſe, then if they had lived up to their Light, they had been ſaved.

*Anſw.*1. This is but a frivolous ſuppoſition, for none ever did, none ever could live up to their Light; that is, from the beginning of their knowledge, to the end of their dayes, perfectly do every thing they know to be their duty. *Rom.* 3. 9.

2. But ſuppoſe they had, this had been no coming up to the condition of the Covenant of works; for this Light is not

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able perfectly to diſcover it. *Pſal.* 119. 96. *I have ſeen an end of all perfection, but thy the commandment is exceeding broad.* If by the help of Scripture, and that meaſure of the ſpirit that was given to *David*, he was not able to ſee the utmoſt bounds of Gods Law; much leſs can this dim Light of it ſelf reveal them.

3. Nay, ſuppoſe this Light had been able to diſcern perfectly the whole condition of the Covenant of works; and once more, ſuppoſe they had been able from the beginning of Life, to the end to fulfill this alſo; yet being fallen creatures, being by nature the Children of wrath; if God had not ſome way or other revealed Chriſt to them, they had moſt certainly periſhed; for the Covenant of works is no way of ſalvation for fallen man, *Gal.* 3. 21. If ever he be ſaved it muſt be by the Covenant of Grace, that holds forth Chriſt. The ſum is this, This Light revealing Duty, their diſobedience did render them unexcuſable; not revealing Chriſt, their obedience could not have excuſed them; for is not he a fighter againſt God, that ſaith, they were unjuſtly by nature the Children of wrath? Admire we Gods grace for a revelation of Chriſt. If we ſincerely live our Light, that is, the precious Scripture; though our unavoidable failings are many, our God in Chriſt will ſave us.

Arg. 7. p. 19. *Why ſhould God give to man this Light, ſurely Gods good will and end is to convince them of ſin, that they may ſee and hate it, and by degrees be drawn out of it, and ſo find mercy and peace and ſatisfaction with the Lord in forſaking ſin and embracing Righteouſneſs.*

Anſw. 1. Suppoſe we ſhould perfectly be drawn from ſin to holineſs, without faith in Chriſts blood for remiſſion, never ſhould we find mercy and true peace with God; but ſtanding charged with paſt guilt, ſhould every moment be liable to the everlaſting wrath of God.

2. Gods good end in giving this Light is to reveal moral duties, and ſins againſt nature; that avoiding theſe ſins, and practiſing theſe duties, we might be delivered from temporal judgements, as *Nineveh* was; and might enjoy the Lords common favours.

3. Gods gracious end in giving us the Scriptures, is, that ſeeing and embracing Chriſt Righteouſneſs, and Gods Mercy in him; our ſouls might ſincerely be reconciled to his Will, and

ſo

so living to God we might be sure of mercy, favour and salvation.

Arg. 8. They usually bring that Scripture, *Luke* 17. 21. *Behold the Kingdom of God is with you.*

Answ. Gods Kingdom is to be considered, either as to the Common, or as to the special Administration of it.

1. As to the Common; and this is whereby God doth restrain, convince, make offers of Christ and Grace, and sometimes give a taste of the heavenly gift; by the preaching of the word, and the common operation of the spirit, carrying the word into the Consciences of men; for the word of God is quick and powerful, piercing to the dividing asunder of the Soul and Spirit. God had so set up his Kingdom in them, as he had not in the Heathen. They are therefore called the *Children of the Kingdom*, *Mat.* 8.12. Of the Kingdom only in this common Administration of it, for they were to be cast out; and the Kingdom of God was to be taken from them.

2. As to the special Administration of it; and this is whereby God awakens souls, unites them to Christ by a lively Faith, makes them willing subjects, and stablishing them in their obedience, preserves them to glory; by his word, and by his spirit, powerfully applying it to their hearts, inlightning, renewing, quickning, comforting, and dayly assisting them. God had not thus set up his Kingdom in the *Pharisees*; for his Kingdom, as to this Administration of *it, is not in word, but in power:* 1 Cor. 4. 20. *Is not meat and drink, but righteousness and peace, and joy in the Holy Ghost*, *Rom.* 14.17. Is never to cease while the world last, *Dan.* 7. 27. *Whose Kingdom is an everlasting Kingdom.* Hence then cannot be concluded either that there is a Light effectually saving in *Pharisees*, or the unconverted; or that there is a Light objectively saving in every man; for though the *Pharisees* had in them such a light, which if they had embraced sincerely, they had been in the way to salvation; yet this was forc'd into them by Christs Preaching his Miracles, and the common operation of the Spirit. They did not bring it into the World with them.

Quest. It was asked me in the first dispute, (I shall speak according to my best remembrance, I know I must give account.) *If an heathen obey his Light, may he be saved?* And then, not having

having ſo fully ſeen into this point, I was ſhy and anſwered, I was not to Judge them that are without.

Queſt. I was afterwards asked, *If a man improves his Light within him, may not he be ſaved?* I anſwered, he may; and added, if he improves, that is, ſtudieth Scripture, and looketh up to God for a bleſſing, he may. That night reflecting upon his paſſage, I was very much diſturbed in my ſpirit, becauſe I did not more fully ſpeak to this point, laying down the manner how upon improvement he might be ſaved, and expreſſing the Truth on the contrary ſide. What might unskilful people conclude from this Aſſertion? Next day my wife deſtitute, and near her Travail, begging with Tears that I would ſeek her out an habitation, I could not in the leaſt regard her; I could eaſily embrace any ſelf-abaſement to prevent the dammage of any ſoul through miſtake. To effect this as much as might be; I drew up and diſpatcht a Letter to *G. W.* with a Paper containing the ſame things to *Thaxted*, where the diſpute was, to be openly read among them. The Letter follows.

A LETTER ſent to *G. W.*

Beloved Friend.

'TOuching one Query *in the Diſputation, (whether if a man improve the Light within him, may he not be ſaved?) My Anſwer was, that if he improve it, that is, make uſe of it in ſtudying the Scripture, and look up to God for a bleſſing, he may be ſaved; I judge it needful to acquaint you with my meaning how he may be ſaved. 'Tis this, God may (I do not ſay, certainly will, much leſs that he is bound, I diſown* Pelagianiſme*) ſo bleſs him, as to give him to ſee, embrace and endeavour to practice his whole mind revealed in the Scripture; that is, (to ſpeak with reference to you) to ſanctifie the Chriſtian Sabbath, ſeek juſtification by the Righteouſneſs of Chriſt imputed, repent of his ſinful nature, and ſinful motions of his heart; ſubmit to the Ordinances of Baptiſm and the Lords Supper, and in other things univerſally incline his*

heart to pleaſe him; thus may the Lord, through grace, ſave him. I was defective in the Diſputation, that I did not manifeſt this ſo weighty a matter. Yea, and that I did not manifeſt the Truth on the other ſide; which is this. For a Perſon to whom Scriptures are given, to practice no more then what the Light that is in every man doth dictate; rejecting the Scripture, as not obliging, in thoſe things that this Light doth not diſcover, is to fling away his own ſalvation.

Arg. 1. That Perſon that erres in the Doctrine of Juſtification by Chriſts Righteouſneſs only, and ſo ſets up ſomething elſe inſtead of this Righteouſneſs for juſtification, cannot poſſibly be ſaved, *Gal.*5 4. But this Light that is in every man doth not dictate that juſtification is by Chriſts Righteouſneſs only.

Arg. 2. That Perſon that in many things lives and dies in allowed Rebellion againſt the mind and will of God revealed, cannot be ſaved. But having Scriptures, to practice no more then what the Light in every man doth dictate, is to live and dye in allowed rebellion againſt the mind and will of God revealed in many things.

1. This Light doth not dictate that the Chriſtian Sabbath is to be kept; but God in Scripture commands, *Remember the Sabbath*, that is, one day in ſeven, which the Lord ſhall chuſe; in Goſpel times, it is not the ſeventh from the creation: *Let no man judge you for the Sabbath day*, and if it muſt be one of the other ſix, which doth the Lord more clearly in Scripture point at, then the firſt day? *To keep it holy, do no manner of work.* To practice no more than what the Light that is in every man doth dictate, is as good as to ſay, I will not remember the Sabbath, I will work on that day.

2. This Light doth not dictate that Luſts, or firſt motions of ſinful principles, much leſs the principles themſelves are ſins, and ſo to be repented of; and that we are to fly to Chriſt blood for pardon, *Rom.*7.7. But the Scripture ſends us to Chriſt for pardon for all ſin, calls to repent of all ſin; manifeſteth, that the firſt motion, to ſins are ſins, (*thou ſhalt not covet.*) That the Principles inclining hereunto are ſins: they are called *ſin dwelling in us.* To act no further then the Light that is in every man doth dictate is all one as to ſay, I will not repent of the firſt motions of my heart to ſin, nor of any ſinful

ful principles in me; I will not fly to Chriſts blood for pardon for them.

3. This Light doth not dictate that Baptiſm by water is Gods will: But God in Scripture commands, *Go Baptize.* In what ſenſe, *Philip*, who could not be without the mind of Chriſt herein, may aſſure our Conſciences. *Acts* 8 36,37. *Look here is water.* But to go no further then the Light that is in every man doth dictate, is as much as to ſay; doeſt thou Lord command, *go Baptize?* I will not baptize nor be baptized.

4. The Light that every man hath, doth not dictate that we ought to celebrate the Lords Supper; that is, to meet, to take bread, ſignifying the body of Chriſt by inſtitution, and give thanks, and break it, and give, and take, and eat in remembrance of Chriſt; to take Wine, and having bleſſed, give it, ſignifying Chriſts blood by inſtitution, and take, and drink to ſhew forth the Lords death. But the Scriptures manifeſt this in all particulars, clearly to be the mind and will of Chriſt, and to the ſanctified, 1 *Cor.* 1.2. God in the Scripture commands, 1 *Cor.* 11.24,25. *Take eat, do this.* To practice no further then what the Light that is in every man doth dictate, is to ſay to a commanding God, I will not take, I will not eat. And this in theſe four particulars is Rebellion. Therefore that Perſon who having the Scriptures, will practice no more then what the Light that is in every man doth dictate, cannot be ſaved.

Have the commands of Chriſts no Authority over mens Conſciences? Or do his commands ceaſe to be his commands, for being written? Doth not Chriſt ſay, *the word that I have ſpoken ſhall Judge you?* *Jo.* 12.48. And is not he reſolved to take *vengeance on them that obey not the Goſpel?* 2 *Theſ.* 1.7.8. Truly theſe words, *Repent*, *Believe*, *Baptize*, *Do this*: Yea, and now (by reduction) *Remember the Sabbath*, are, though written, not only the words of Chriſt, but they are Goſpel alſo. Woe, Woe to thoſe Perſons at the day of Judgement, that are then found to have lived and dyed in Rebellion againſt Chriſts commands by theſe words. Theſe words ſhall Judge them, and for diſobeying the Goſpel, Chriſt will take vengeance on them. To conclude, blame was laid on *Iſrael*, that of a long time they had not kept the Paſſeover as it was written, 2 *Chron.*

30.5. But in *Nehemiahs* time, the People of God finding it written that they ſhould keep the feaſt of Tabernacles; on this motive, obeyed, *Neh.*8.14. And tis ſaid, *v.* 17. *There was great gladneſs.* They were aſſured they pleaſed God in ſo doing. And the mother of our Lord was careful after the daies of her Purification to offer a ſacrifice, *as it was written.* Knowing it was written ſhe knew ſhe was bound, and heartily obeyed. Theſe inſtances are in things, the Light in all men doth not dictate; as it doth not dictate Juſtification by Chriſts Righteouſneſs, Repentance and Faith in Chriſts blood for pardon of ſinful motions of the heart, and ſinful Principles; the obſervation of the Chriſtian Sabbath, Baptiſm, and the Supper. The former things inſtanced, the Scriptures declare aboliſhed: Theſe the Scriptures no where reveal, they are aboliſhed. The God of all grace then, open your underſtanding to ſee your duty, and obey fully and not by halves; that following God fully with *Caleb* and *Joſhua*, you may be accepted of the Lord.

Your Truly well-wiſher
in Chriſt Jeſus,

St. Scandrett.

Thus it appears the words *I* delivered in the Diſpute, taken in a right ſenſe, are no way in themſelves derogatory to the Truth of God. I am willing to hear defective, becauſe I did not fully explain my words in the diſpute. But I cannot but complain of diſingenuity and falſeneſs, when *I* ſee *p* 4. They have given out that *I* ſhould ſay, (This Light within might, through the bleſſing of God, with a good improvement, ſave them that have not the Scriptures.) By what I have written, it is clearly otherwiſe.

Queſt. I deſire to anſwer one *Query* more, to give full ſatisfaction touching inward Light. 'Tis this, *Is* not the immediate teaching of the Spirit the higheſt and ſafeſt Rule to heaven? *Is* it not ſafer to walk by the immediate teachings of the Spirit in our hearts, than by the teaching of the Spirit in the Scripture? and to entertain the ſpirits teachings in the Scripture no further then they agree with theſe, than to entertain theſe no further than they agree with the Spirits teachings in the Scripture?

Scripture? This *Query* is weighty. And indeed the whole Controverſie ſtated anew. *I* muſt be large in the ſolution of it. Firſt, Therefore *I* ſhall open the Terms, then lay down my *Anſwers*.

1. Let us remember, nothing is a Rule to heaven but it Reveals Law and Goſpel, our whole Duty.

2. Let us underſtand the ways of the Spirits teaching.

1. He teacheth us Phyſically, by enlightning our minds. Thus Gods Spirit ſo aſſures our hearts that Jeſus is Chriſt, that there is no need in the leaſt we ſhould enquire of men the truth of it, 1 *John* 2. 27. *The Anointing which ye have received, abideth in you, and ye need not that any man teach you.* *John* was confident Seducers ſhould never be able to perſwade them that Jeſus was not the Chriſt. Hence alſo *Paul* could curſe an Angel that ſhould preach any other Goſpel than what he had delivered. This Teaching is no Rule at all, but an help to ſee the Rule.

2. He teaches us Morally or Objectively, propounding or ſetting before us Gods Mind or Will to embrace and walk by, 1 *John* 14. 26. *The Comforter ſhall teach you all things, and bring all things to your remembrance whatſoever I have ſaid unto you.* Theſe Teachings (which take in the things taught) are a Rule; for we muſt walk according to them. And of this way of the Spirits Teaching, muſt we underſtand the Queſtion.

3. Let us be informed what is the immediate teaching of the Spirit. There is a *Mediate*, which is done by Means; by the Scriptures, as in the laſt mentioned. The Spirit brings theſe to remembrance, and thus we hear *a word behind us, ſaying, this is the way, walk in it, when we turn to the right hand or to the left*, Iſa. 30. 21. By the Miniſtry: Thus the Spirit of Chriſt in the Prophets, 1 *Pet.* 1, 11. *Teſtified to the Church beforehand the ſufferings of Chriſt.* And by other means; even by the works of Creation, and the Light in every man, propounding the Creation to be conſidered, he helps us to conclude a God; thence, that he is to be worſhipped, *&c.* I ſay, Gods Spirit by theſe teacheth us; for in him we live, move, and have our being; without his help the world could not come into conſideration; without his help no ſuch Concluſion

could

could appear hence deducible. By the uſe of Reaſon the Spirit teaceth the Heathen Moral Duties.

The *immediate* teaching of Gods Spirit muſt be that which is done without means. Thus God neither by *Adams* Reaſon, nor any Scripture, nor by the works of Creation; but immediately, by himſelf, taught him that he muſt abſtain from the Tree of Knowledge: And after his Fall, that the Seed of the Woman ſhould break the Serpents head. And afterwards enjoyned Circumciſion to *Abraham*, the Ceremonial Law to *Moſes*, ſpeaking to him face to face. Immediately by himſelf did he inſpire into the Penmen of the Scripture what they were to write, thereby to diſcover to his people what he would have them to do. When he put Propheſies into the mouths of his Prophets, ſending them with Denunciations againſt any; as the young Prophet againſt *Jeroboam*; *Jonah* againſt *Nineveh*; when he taught *Paul* the Goſpel by Revelation, all was by his immediate teaching.

The Terms opened, I ſhall now lay down what I judge the Truth touching this Point, in twelve Anſwers.

Anſw. He who is immediately taught of God, his whole Duty, hath higher honour, than he that is taught it by the Scriptures.

Anſw. 2. He that walks by the immediate teachings of the Spirit, cannot poſſibly err in ſo doing. Gods Spirit is a Spirit of Truth. But,

Anſw. 3. I know but one man, of all who ever were in the world, unto whom, Gods immediate teachings were the higheſt and ſafeſt Rule to Heaven: This was *Moſes*. Before the Scripture was written, God did immediately reveal to him the Moral, Ceremonial, and Judicial Law: The Ceremonial Law was their Goſpel: Here *Moſes* had the full, the then only, the infallible, the trying, the binding Rule, by immediate Revelation delivered to him. Therefore I conclude, Gods immediate teachings were to *Moſes* the higheſt and the ſafeſt Rule to Heaven. But can any man ſhew a ſecond? *Adam* had in innocency immediate revelation; it was but part of his Rule, and ſo no Rule of it ſelf to heaven. Had *Adam* obeyed Gods immediate prohibition, and violated the Law of Nature written in his heart, he had not retained his Innocency: bare forbearing that fruit would not have brought him to hea-

ven,

ven. When afterwards, Christ was immediately revealed, suppose he had believed in Christ, but wholly neglected that remnant of the Moral Law that still was in his heart, would that Faith have saved him? Single out any of the Prophets, who had immediate revelation, as to particular things; did not the Book of the Law written by *Moses*, bind them? even those Commands which could not all certainly have any necessary and apparent connexion with what Truths God immediately inspired into them; that they viewing only what was immediately taught them, might herein see, and hence conclude all their duty; as to have no need of any recourse at all to any thing *Moses* wrote, to help them to know and perform any part thereof? *David* was so read, though a Prophet, in the Scripture, and thence learned to fear God, *Deut.* 17. 19.

Ans. 4. It makes for our safety, to look up, earnestly to pray, and use all means for the Illumination of Gods Spirit; that the *eyes of our understanding being enlightned, we may know what is the hope of the Fathers Calling, and what the riches of the glory of his Inheritance in the Saints.* Unto Believers God doth thus reveal *that which Eye hath not seen, nor Ear heard, nor can enter into the heart of man to conceive.* Hereby 'tis, they see *Eye to Eye*; that is, brightly; *Faith being the Evidence of things not seen.* They see the King in his Glory. And this he doth accompanying the Ministration of the everlasting Gospel, *Luke* 4. 18. *He hath sent me*, saith Christ, *to preach recovering of sight to the blind.* The Gospel therefore is called *the Ministration of the Spirit.* This we must attend upon, as *Lydia* did, that we might have our hearts opened; and *may be able to comprehend with all Saints what is the breadth, and length, and depth, and height; and to know the Love of Christ which passeth knowledge.* This we may hopefully watch for; God hath covenanted, *I will put my Laws into their minds*: and purposed, to *destroy the face of covering cast over all people.*

A. 5. And for our furtherance in holiness, let (me step a little out) we are to look up for Gods gracious Spirit to sanctifie, assist and comfort us. He is *the Spirit of Faith and Love*, as well as *of a sound mind. The Spirit of Holiness.* And Gods Covenant is *to put his Laws into our hearts* as well as *into our minds*:

minds. This obtained, we ſhall be Veſſels meet for our Maſters uſe. God hath likewiſe covenaned to put his Spirit into the hearts of his people, to enable them to walk in his Statutes. *Without him we can do nothing.* But *ſtrengthened with all might according to his glorious power*, nothing ſhall be too hard for us. *If God be for us, who can be againſt us? We ſhall be able to do all things through Chriſt ſtrengthening us.* And hath not the *Son* of God promiſed to ſend the Spirit as a Comforter? Gods Spirit doth *ſhed abroad Gods Love in the hearts of Believers*; doth *make known to them the things freely given them of God*; doth *witneſs with their Spirits that they are the Children of God*; doth *ſeal* them. If we obtain the Spirit in this operation of his; though we had even never ſo much deſponding, ſhut up againſt all comfort and hope, we ſhould preſently find ſtrong Conſolation; for when he giveth quietneſs, who then can make trouble? As we ſtand in need of, ſo we may with good hope look up for Gods Spirit to ſanctifie, aſſiſt, comfort us.

A. 6 (To return again) When we are at a loſs at any time for Gods will and the way we ſhould walk in, we may very ſafely look up for the *Mediate Objective* Teachings of Gods Spirit, to be directed. As heretofore, when Gods people wanted direction in a particular caſe, they enquired of God, (as in the caſe of going to War, or the like) God did *immediately* ſhew them his will; ſo now have Gods people good grounds to believe that God will *mediately* teach them, and reſolve all their doubts in neceſſary things, if they heartily ſeek it of him. Chriſt hath ſaid, *The Spirit ſhall bring to your remembrance*, Acts 15. Gods Church was troubled with a doubt neceſſary to be determined [*Whether the Gentiles muſt be circumciſed?*] *Peter* brings an Argument from experience, to prove, they need not. *James* minds his Argument, *v.* 14. *Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his Name. And to this*, ſaith he, *agree the words of the Prophet.* Who brought this to his mind? Here we ſee it fulfilled, that the Spirit brings ſutable Scriptures to remembrance to teach Gods people in doubtful caſes. This is the *mediate objective* Teaching of the Spirit.

A. 7. But what warrant have all men, nay, Gods people now,

now, to expect a Revelation of all Truths necessary to salvation, by the immediate objective teachings of Gods Spirit? It is not for us to expect and promise our selves or others this, if the Lord hath no where promised it. Can it be proved, when Christ saith, *The Spirit shall lead you into all truth*, that this is to be understood without means? without the Scripture? When God saith, *They shall teach no more every man his Neighbour, and every man his Brother, saying, know the Lord; for they shall all know me*: The sense is, they shall not teach as the unconverted are to be taught, who believe not, who have no saving knowledge of God at all: So they who have received *the anointing*, need not, as doubting and unbelieving persons, that any teach them that Jesus is the Christ. Can it be proved that the words are to be understood in that sense, as to exclude the Ministry from edifying the Body of Christ till we all come in the unity of the Faith? This Assertion, *That God is pleased objectively and immediately by his Spirit to reveal to all men, or to his own people at least, all Truths, and all Duty necessary to Salvation, so that they need not mind the Scripture; but only wait for these immediate objective Teachings:* is the Wile of Satan, whereby evil men take people off from what they acknowledge the full and the only Rule, to lead them into a thousand Errours. I proye it an Errour by these Arguments following:

Arg. 1. God hath promised, that in order to his peoples instruction in matters necessary to Salvation, his Word shall concur with his Spirit to the end of the world. Therefore 'tis not his pleasure to teach his people these necessary Truths immediately, or without the word; much less to teach all men. The promise we have, *Isa.* 59. 21. *As for me, this is my Covenant with them, saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed, saith the Lord, from henceforth and for ever.*

Arg. 2. God never, from the beginning of the world to the Apostles days, so taught his Church; much less all men: Therefore 'tis without reason, to imagine, he doth so now. Not in Innocency; for the Moral Law he taught *Adam* by that Light he was created with; which Moral Law contain-

ed neceſſary Truths to his Salvation. In *Moſes*'s days, though he himſelf was ſo taught, yet none elſe; the Church was taught *mediately* by *Moſes* his Miniſtry. In the Apoſtles days, the Church was taught by their Miniſtry. The Apoſtles themſelves had immediate Revelation; the Prophets alſo: but, 1 *Cor.* 12. 29. *Are all Apoſtles? Are all Prophets?*

Arg. 3. Excepting *Moſes*, there cannot a man be ſhewn, to whom God by immediate Revelation diſcovered all Duties neceſſary to Salvation: *Paul* might ſeem the moſt likely; but though the Goſpel was ſo manifeſted to him, yet not the Law; this was partly by the Law of Nature, partly by the conſideration of the works of Creation, eſpecially by the Scriptures. How fond is the Conceit then, that the whole Church ſhould now be ſo taught?

Arg. 4. Had it been Gods purpoſe in Goſpel-times, to teach all men; nay, to teach his whole Church immediately all their Duty; then would he not have provided for this end, Scriptures; inſpiring his word into Holy men, and moving them to write it, and enduing them with the Spirit of Propheſie, and the Spirit of Miracles, to render them credible; that without heſitancy his Church might embrace the word wrote by them, for the undoubted Truth of God.

Had this been Gods pleaſure, he would not have appointed a Miniſtry, and that to continue to the end of the world; for this very end to inſtruct his Church in thoſe Truths that are neceſſary to Salvation. *Go, preach*, ſaith Chriſt, *I am with you always, to the end of the world.* And *he gave ſome Apoſtles, ſome Paſtors and Teachers for the work of the Miniſtry, for the edifying of the Body of Chriſt, till we all come into the unity of Faith.* Did God provide Scripture, and appoint Miniſters, with an intent not to uſe them? but to do all immediately by his Spirit, without them? When God gives Means, he doth not ordinarily work without means, but by them. It is worth obſervation, where the Scripture and Miniſtry are vouchſafed, the Heathen attain only to know Moral Duties; nothing of Chriſt. Is it not becauſe God concurs to teach them, with the means they have, the Law of Nature; but doth not ſupply the want of means, they have not, to teach them immediately Jeſus Chriſt? Where therefore he hath given Scriptures and the Miniſtry, he doth not ordinarily teach

teach without them. Men may as well expect God should ordinarily preserve life and strength without Bread.

Arg. 5. Immediate teachings were extraordinary things: Therefore not to be expected by all men; nor ordinarily, and for continuance, by the Church. Look on them in *Abraham*, in *Moses*, in *Samuel*, or any of the Prophets, they were extraordinary. Those persons chosen above any for God thus to reveal himself to: The Revelation at certain times only, 1 *Sam.* 3. *The Lord called* Samuel, and to him denounced Judgment upon *Elies* House. It was so extraordinary, that *all Israel*, v. 20. *from Dan to Beersheba*, took notice of it, and hereby *knew that Samuel was established a Prophet of the Lord.* And *v.* 21. It is said, *God appeared to him again in Shiloh.* This was no ordinary thing. *Daniel's* and *Ezekiel's* Visions no ordinary things; nor were *Joseph's*, and *Nebuchadnezzar's*, and *Pharaoh's* Dreams, nor *John's* Revelation. Every one, nay, every Believer must not look that the Sun should stand still at his Prayers, or the Sea be driven back for him. This were to confound ordinary with extraordinary.

Arg. 6. He that is by the Spirit immediately taught the Gospel, can say, *I received it not of man, neither was I taught it, but by Revelation of the Holy Ghost.* But every Believer cannot say so: Therefore every Believer is not immediately taught the Gospel.

Arg. 7. If immediate teaching be a sufficient Rule to Heaven, then Believers need not hear the Word, or read the Scriptures: But God commanding Believers (*Be swift to hear, Remember the Law of Moses my Servant. Unto the word of Prophesie ye do well to attend. Thou shalt read*, Deut. 17. 10.) puts them not upon a needless duty.

Arg. 8. If every Believer hath immediate teachings, then every one of them can write Gods mind as infallibly as the Pen-men of the Scripture. Then every believer may add to the Scripture, and enlarge the Churches Canon. Whereas, *Heb.* 1. 1. God did deliver the Churches Canon by parts, πολυμερῶς, but now by his Son; which opposed to the former, discovers the whole Canon is by Christ delivered; no more parts, that may be added, are now to be expected.

Arg. 9 They that hold this, must either say, God immediately reveals the same Truth and Duty that are contained in the

Scripture, or divers from theſe: If the ſame, this is to ſay, God doth that of which there is no need at all, becauſe 'tis done already: that he doth that in an extraordinary way, which he hath already done in an ordinary: He feeds *Iſrael* with *Manna*, after that they are furniſhed with the Corn of *Canaan*. If divers, this is to ſay, there is another way to heaven beſide that that is laid down in Scripture. But it is acknowledged, that Gods will laid down in Scripture is a full Rule, an only Rule.

Arg. 10. Satan caſts evil motions into us; the Spirits are to be tried; falſe Teachers to be convinced: Therefore 'tis falſe that we need not mind the Scripture, but only wait for immediate teachings. Having already proved Satans acceſs to believers, the Antecedent is clear. The Conſequent I thus make good.

1. If we cleave not to the Rule given, the Scripture, and try by it, 'tis eaſie for Satan to prevail with us to embrace his injections for good. If our firſt Parents, in a ſtate of perfection, and knowing it was the Devils Counſel, not holding to the Rule given, were prevailed upon; much more may we, who are not always ſo ſure 'tis Satan, when he is buſie with us, and who have not attained to *Adams* perfection.

2. Spirits cannot ſo well be tried, falſe Teachers cannot at all be convinced, by immediate teachings, as a Rule. By the Scripture they may. Two things in order hereunto, are to be examined; the Doctrine of the Spirits, and the Lives of the Teachers. Suppoſe then a *Jew* ſhould teach, the *Meſſiah* is not come, pretending immediate Miſſion and Revelation for this: *G. W.* to convince him, tells him, 'tis a falſe Doctrine; for I am ſent and taught by the Spirit immediately, that he is come. The *Jew* laughs at him, and tells him he is deluded: *G.* hath no more to ſay. But when *Apollos* took the *Jews* to task, *Acts* 18.28. *He mightily convinced them, and that publickly, ſhewing by the Scripture that Jeſus was Chriſt.* Again, If a man walks naked in the Market-place, crying out againſt ſin, if another kills himſelf by Faſting; if a third gives himſelf up to commit Fornication; and all theſe pretend immediate Revelation their warrant, it is not ſufficient to their Conviction, for a man to tell them, I am immediately taught of God; that in you theſe are ſins. The other will deride, you fancy your

ſelf

selfe so taught of God, but you know not the depths of the spirit as I do. *I am a Propheteſs*, saith *Jezebel*, *Rev.*2.20. But Gods word written in the Scripture plainly condemning these things in all, convincingly shews them odious every where, and is enough to stop their mouthes that dare plead for their Lawfulness.

Arg. 11. I shall adde this. The spirit doth not immediately reveal the whole Bible to Believers; therefore, he doth not reveal immediately to them all their duty. For, 'tis their duty to believe all that is there taught, to practice all that is there commanded. The Scriptures a binding Rule to prove this. Thus it appears, immediate Revelation of our whole duty is not vouchsafed: therefore have we no warrant to expect it. To look for it is presumption; to fancy we have it is to pride our selves in a Lye; and will cause to despise the Scripture.

Answ. 8. To refuse the teachings of Gods spirit in the Scripture unless so far as they agree with immediate teachings within, cannot be safe. It is to limit and tempt the Lord, to impose upon him; as saying, thou shalt immediately teach me first, or I will listen to nothing in thy Scripture. According to this, an Heathen coming amongst us and reading or hearing the Gospel must not entertain it, because it was never immediately taught him by the spirit. A Child must not obey any thing of the Scripture till it be first immediately taught him. But, *If any shall take away from the words of the Book of this Propheſie, God shall take away his part out of the Book of Life*, Rev. 22.19. *Curſed be he that confirmeth not all the words of this Law to do them*, Deut. 27. 26. The Scriptures are binding.

Answ. 9. *It* cannot but be very safe to attend unto, and obey the Teachings of Gods Spirit in the Scriptures. There is no inward Revelation can be more sure. As to us, the Scriptures are a more sure word of Prophecy, and unto it we do well to give heed. And *Bleſſed is he that Readeth*, *Rev.*1.3. If through the assistance of Gods Spirit, with sincerity, integrity, constancy a man walks according to Scripture Rule, he cannot possibly miss of Salvation.

Answ. 10. The Holy Ghost will not be offended to have any of his other teachings tryed by his teachings in the Scripture.

This

This he approves in the *Bereans*, ſafely may we therefore embrace what is agreeing with the Scripture; ſafely reject what agrees not with it. Gods will laid down in Scripture being the only Rule.

Anſw. 11. To make immediate teachings without tryal, our Rule, is to expoſe our ſelves to a thouſand errors.

Anſw. 12. The teaching of Gods Spirit in the Scripture is the higheſt and ſafeſt Rule to heaven. It is moſt ſafe to walk by this. It is not ſafe to refuſe the teaching of the Spirit in the Scripture, becauſe we find not immediate Teachings that agree therewith, but very ſafe not to entertain immediate Teachings of the Spirit until we know they agree with Scripture, becauſe we are enjoyned to try the Spirits. And now by all that hath been ſpoken hitherto, it eaſily appeareth that Quakers have have no ſaving Rule, by which they walk; no ſound foundation on which they build. We are built on the *Doctrine of the Apoſtles and Prophets* laid down in Scripture. This is our Rule, this is our foundation; here we fetch all Doctrines for our Faith, hence all directions for our practice. But what is their Rule, their foundation? If they ſay the Light in every man; then they muſt fetch all their Doctrines, all their directions hence. But this is ſand; for it reveals but a ſmall part of their duty, and not a word of Chriſt. This failing, they uſually fly to immediate Revelation. If this be their Rule, their foundation; they muſt receive hence all Doctrine, all direction neceſſary to ſalvation. If they receive ſome only, 'tis but a ſorry foundation; they cannot build on it, for full direction. If they look for the knowledge of all Doctrines, all Duties hence; they build on a Caſtle in the Air, a meer fancy; for though God can, he doth not, he never did immediately teach his Church all they were to believe and practice.

Whether

Whether perfection, that is, a ſtate free from all ſin, be attainable in this Life?

LEt the Reader conſider one thing, that though the Scripture ſpeaks of perfection ſometimes in this ſenſe, *Heb.*12. 23. *The ſpirits of juſt men made perfect.* 1 Cor. 13. 10. *When that which is perfect is come.* Yet not alwaies when it makes uſe of the word, *Job* 1.1. *Job was a perfect man,* yet not without ſin; for he curſed his day. *Phil.* 3.15. *As many of us as are perfect.* It ſignifies not free from all ſin, for in this ſenſe, ſaith he, *ver.*12. *I am not already perfect.* Hence it follows an Argument from the uſe of the word in Scripture (as, I ſpake wiſdome among them that are perfect &c.) concludes, not unleſs it be firſt proved that the ſenſe of the word in that place be, free from all ſin.

In the Firſt Diſpute, *G. W.* objected many things. As,

1. *Chriſtians to deſtroy the works of the Devil.* It was Anſwered, *So he will in his time.* He took Six dayes to create the world, when he could have done it in a moment. Thus he mortifies ſin more and more in this Life; and will remove its being in the next.

Queſt. *But why will he not in this Life?*

Anſw. It is his good pleaſure.

Queſt. p. 22. *Can he ſee good not to aboliſh it? Can he ſee the Continuance of evill good? Or that his Commands ſhould not be kept?*

Anſw. He ſees good to ſuffer the ungodly to go on in ſin, for the eternal advancement of his Juſtice. If it were not ſo, how eaſily could he change them? He ſees good to ſuffer Corruptions, in part mortified, in his Saints to keep them humble, exerciſe them, drive them to his blood and Righteouſneſs for ſhelter from wrath; and to render the infinite perfection of his merits, and of his Fathers pardoning grace, to all eternity, more reſplendent and glorious.

Ob. 2. *Then his pleaſure and commands are contrary, for he bids us be perfect.*

Anſw.

Anſw. God commands to offer *Iſaac*, he purpoſeth *Iſaac* ſhall not be offered. This ſhews, he doth not efficaciouſly will every thing he commands. Yet though here is a ſeeming, here is no real contrariety. By commanding he made it *Abrahams* duty, his pleaſure was to make it *Abrahams* duty Yet was it his pleaſure it ſhould not indeed be performed: What real contrariety is here? If he had further Objected: God commandeth us nothing but what he enables us in this life to perform. *Anſw.* He commands us from the beginning of Life, to the end of Life, to continue in all things written in the Law to do them; yet he enables none of us to obey this command; becauſe he will not ſave us without Covenant of Grace, and the continued ſinleſs obedience of Jeſus Chriſt our ſurety.

Ob. 3. *Either ſin is perfectly removed in this Life, or after death: If after death, whether doth it remain one moment after death?*

Anſw. It ſufficeth me to be aſſured from Gods word, it is not done away in this Life: it ſhall in the next. Let the Lord take his own time to effect it. Becauſe I ſee mention of Purgatory, *p.* 20. I further adde; that, ſince no unclean thing ſhall enter the Kingdom of Heaven; ſince Chriſt is to preſent us holy, unblameable, unreproveable in his ſight; a glorious Church not having ſpot or wrinkle: As part of what Chriſt hath merited, touching this point, is applyed from time to time, to a Believer, whereby he dyes unto ſin by degrees; ſo at his death, the whole of Chriſts merit is applyed immediately, whereby ſin is for ever totally aboliſhed, and the ſoul prepared to ſee God to his unſpeakable comfort, face to face.

Ob. 4. *But it is the end of the Miniſtry, which is to continue till we come to a perfect man*, Eph. 4. 13.

It was *Anſwered*, That perfect man is Chriſt, with all his Members; for he conſiſts of many (till we all come to a perfect man) And he is thus to be a perfect man in the other world, not this.

Queſt. *Is the Miniſtry to continue in the other World?*

It was *Anſwered*, The Miniſtry is to continue to the laſt Trump; and to the laſt Trump will ſin be in the Saints, but then in a Moment will the Saints be changed and perfected, and in the ſame moment will the Miniſtry ceaſe. In the ſecond diſpute

pute he urged. *ver* 12. *Chriſt gave Teachers for the perfecting of the Saints.* Here *I* asked, how long was the Miniſtry to continue in perfecting of the Saints, whether till death or no? After a pauſe, he anſwered, not ſo long as death. *I* gave him a Scripture to prove, that the Miniſtry and Scriptures were perfecting the Saints as long as they live. *Deut.* 17. 19. *The King ſhall read therein all the days of his Life, that he may learn to fear the Lord his God.* If he is to learn to fear God all the dayes of his Life. Hence thus *I* argue; whilſt the Miniſtry and Scriptures are *perfecting* the Saints, they are not *perfected.* As whilſt a Carpenter is *building* an houſe, the houſe is not *builded*; whilſt God was *creating* the world, the world was not *created.* In the very moment when the world was *created*, in that very moment God did ceaſe from *creating.* But the Miniſtry and Scriptures are *perfecting* the Saints all the dayes of their Life; therefore the Saints are not *perfected* all the dayes of their Life. He anſwered, the Jews are under another diſpenſation or Covenant. *I* asked, in regard the Scriptures were perfecting the Jews all the dayes of their Life; whether he would grant that the Jews at leaſt were not perfected all the dayes of their Life? here he was gone, for he knew not how to deny it, being made ſo plain, though he would not grant it: I could get no anſwer from him. Here we may ſee how falſe that Aſſertion of theirs is, that there is no coming to heaven for any in the other world, who are not firſt freed from all ſin in this. It is evident God brought the Jews to heaven, yet was not one of them made free from ſin in this.

Ob. *Pſal.* 119. 1. *Bleſſed are the undefiled.* It was Anſwered.

1. In point of Juſtification, Believers are in Chriſt their head ſpotleſs, clear as the Moon, fair as the Sun.

2. In point of Sanctification, through renewing and aſſiſting grace, they do not allow themſelves in any known ſin, but in Gods fear oppoſe all; and this is their evangelical perfection or ſincerity.

Ob. 6. *Pſal.* 119. 3. *They alſo do no iniquity.* To which may be added *Divin. of Chriſt*, p. 3. *He that abideth in Chriſt ſinneth not; doth not commit ſin; in whoſe ſpirit is no guile.*

Answ. 1. They allow themselves in no sin, but sincerely strive to do their duty.

Answ. 2. So far as regenerate and acting from the regenerate part, they do no iniquity; a Parallel place is *Rom.* 7.17. *It is no more I that do it, but sin that dwelleth in me.* Where *Paul* manifestly distinguisheth between his regenerate and unregenerate part, nor is this Tautologie, as *G. W.* insinuates. Glory, Christs Light, *p.*21. For to say a man acteth from his regenerate part, speaks the springing of his actions from a right principle; to say he doth no iniquity, speaks the conformity of his Life to a right Rule. It follows not hence the Saints are perfectly free from sin, for when *Paul* in this sense did no iniquity, sin dwelled in him. Nor will *G. W.* say, I suppose, no man is regenerate but who is perfectly free from sin. Otherwise though he boasts of being in the Light, he must be unregenerate; for he confessed he had not yet reached perfection.

Ob.7. *But guilt cannot be taken away, whilst the being of sin remains.*

It was answered, it can. *Ro.* 8.1. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.* This intimates there is flesh in such, though guilt is removed. The Apostle speaks of himself, who was then regenerate and in Christ, and so had guilt gone, yet acknowledged a Law of sin in his members.

In the Second Dispute this being asserted, *Eccles.* 7.20. was urged, *There is not a just man on earth that doth good, and sinneth not.* The Just person is one that is justified, his guilt gone, yet he sinneth. To this there was no answer given: It was said in the first dispute, *Job.*9.19. *If I sin thou will not acquit me.*

Answ. If I sin as do the wicked, with allowance. Thus, *he that is born of God doth not commit sin*, and God will *by no means clear* such as are thus *guilty.*

Ob.8. *Heb.*12.22.23. *You are to come to God the Judge of all, and to the spirits of just men made perfect.*

Answ. This speaks of spiritual comeing by faith, whereby the Saints on earth enjoy communion with God, and the Saints in heaven; not at their having attained unto the perfection of the Saints in heaven. Will he say, they have attained to the perfection of God himself. For 'tis said, ye are come to God.

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Will he ſay every of the *Hebrews* had attained, to be perfectly free from all ſin, ſo as to have no evil thought in them any more for ever; as it is with the Saints in heaven? p. 20. *The Scriptures*, ſaith he, *ſpeaks not of any perfection of the body*; Yet, he goes on and would fain prove ſuch a perfection, from hence that it ought to be. *It* ſeems then he aſſerts a perfection that he grants the Scripture ſpeaks not of: But his Argument is weakneſs it ſelf. *Duty* is one thing; *Power*, or *Poſſeſſion* another. Theſe Eight Objections were all anſwered in the firſt Diſpute, ſo that he had nothing more to ſay in vindication of either of them. He was not ſo ingenuous, as to write my Anſwers, leſt he ſhould diſcover the ſandineſs of the foundation he builds his doctrine on. I find other objections in his *Divin. of Chriſt.*

1. In the Epiſtle, *He hath perfected for ever them that are ſanctified.*

Anſw. Meritoriouſly. The ſanctified need no other ſacrifice to fly to all their dayes. Will he ſay, none are ſanctified that have any ſin in them?

2. Chriſt cleanſeth from all ſin. *He hath waſhed us from our ſins in his own blood.*

Anſw. What ſin is cleanſed, is cleanſed by Chriſts blood: Chriſt blood from time to time cleanſeth away all guilt from Believers. *It* cleanſeth away the reigning power of ſin in this Life, the being in the next; not in this, for *John*, waſhed and cleanſed, confeſſeth, 1 *John* 1.8. *If we ſay we have no ſin, we deceive our ſelves.*

3. *He will throughly purge his Floor?*

Anſw. Separate the ungodly from the Righteous.

4. *Can the work of faith and grace be ſinful?*

Anſw. Faith it ſelf can be imperfect, therefore the work of faith. *Lord I believe, help my unbelief.* Imperfection is ſin, for perfection is duty.

5. Page 20. *He that is born of God, overcomes the World. God hath made my way perfect*, 2 *Sam.*22.23.

Anſw. Though he hath his failings, his courſe of Life is holy, notwithſtanding all oppoſition from the world, or other enemies. Will they ſay none is born of God, but who is free from the being of ſin? then no *Quaker* is born of God; for the man cannot be brought that is perfectly free from all ſin.

Nor can it be proved that by perfect is meant free from all sin. *David* had failings in the end of his dayes, and he acknowledged his house, was not so with God; but *David* asserts the Perfection of his warlike attempts, not of his graces; as the context sheweth.

6. *Such as are in Christ have cast off the old man?*

Answ. The Reigning power of sin. *Have crucified the flesh,*

Answ. It is dying a lingring death. *Faith Purifies the Heart.*

Answ. Casts out the reigning power of sin; from time to time delivers from an evil frame, purgeth out evil thoughts, and motions, though still others succeed. It is said, *Rom.6.6. That the body of sin might be destroyed.*

Answ. In the other Life it shall, in this our work is, *vers.* 12. *Not to let sin reign, not to obey it in the lusts thereof.*

7. *In whose spirit is no guile?*

Answ. Who having sin, doth not cloak it, but confesseth it plainly, and is sincere, desiring mercy; as appears in the next *verse. Psal.32.2,3. When I kept silence, my bones waxed old.*

8. *Are not all the Works of the Spirit of God perfect?* They glory much in this Objection; but there is nothing in it. For,

Answ. 1. The *Operation* or *working* of the spirit is alwayes perfect, he works in infinite wisdom, by infinite power.

2. The *Work* or *thing wrought* is alwayes perfect for its part, nature, or kind; a bud is a perfect bud. An *Embrio* is a perfect *Embrio*. The least Drachm of grace true and not counterfeit.

3. Every saving grace, though but like a grain of Mustard-seed, shall be perfect in degree also in Gods time. As was the work of Creation.

4. But every saving work of the spirit is not presently perfect in all those degrees of perfection, it is to attain unto. 1 *Thes.* 3.10. *Praying that he might see your face, and perfect that which is lacking in the Faith.*

5. Nor doth every saving grace wrought by the spirit of God, forthwith exclude the being of all sin. Which is the perfection enquired after. To affirm this, is to say in whomsoever is any sin, in him Gods spirit never wrought any grace; that since *Moses* chode at the waters of *Meribah*, God never wrought meekness in him.

9. *That*

9. *That the Righteouſneſs of the Law might be fulfilled in us?*

Anſw. 1. Sometimes the word [*fulfil*] ſignifies no more then *ſincerely to obey the Law, whether in part, or in whole. In part*, Ja.2 8. *If ye fulfil the Royal Law according to the Scripture, thou ſhalt love thy Neighbour.* This is but part, for there is another part of the Law requiring Love to God. So *Gal.*6.2. *Bear ye one anothers burthens, and ſo fulfil the Law of Chriſt.* That is that part of the Law which requires this duty. *In whole.* 1 *Chro.*22.13. *If thou takeſt heed to fulfil the Statutes and Judgments which the Lord charged Moſes, then thou ſhalt proſper.* Be ſtrong. And in this Life we receive grace, thus to fulfil the Righteouſneſs of the Law, that is ſincerely to obey every precept, ſo far as we attain to underſtand it.

Anſw. 2. Sometimes the word *(fulfil)* is uſed to ſignifie, *moſt perfect exact and through conformity to every title of Gods Law.* Mat.15.17,18. *I came not to deſtroy the Law, but to fulfil.* And thus in the other world, Gods people ſhall attain to fulfil the Righteouſneſs of the Law; but not in this. He that affirms it, muſt prove it.

*Anſw.*3. Yet our Divines underſtand the *Righteouſneſs of Juſtification.* This being the Scope of the Apoſtle, to prove no condemnation to believers, becauſe the Goſpel or Law of the Spirit of Life frees them from the condemning power of the Law of Works; becauſe God ſent his Son and condemned our ſin in him, who had perfectly obeyed the Law; that through the imputation of what Chriſt hath done and ſuffered, we might be looked on, as if from the beginning of Life to the end, to have obeyed the Law as creatures, to have ſatisfied it as ſinners.

10. *You plead for Sin.* This is in every ones mouth. An opprobrious and groſs ſlander.

Anſw. 1. Do we ſay it is lawful to ſin? Let it be conſidered who do more call men off from ſin, they or we? Their Light without the Scriptures will help to call men off from Lying, Injuſtice, Uncleanneſs, Diſobedience to Parents, and ſuch like Duties of the Law of Nature. And do we tell men it is not needful to forſake theſe ſins? We urge men to forſake theſe; and to the obſervance of the Chriſtian Sabbath: we preſs to ſecret Prayer, and prayer in the Family; to begging

ging of God a Bleſſing on the food we take, after the example of Chriſt, we preſs to repent of the very being of an evil thought in us, ariſing out of our hearts; and of a Nature inclining us to offend; we preſs the Celebration of the never aboliſh'd Ordinances of Baptiſm and the Supper; we preſs to ſeek remiſſion by the Blood of Chriſt. All theſe, according to the Doctrine of the Apoſtles, on whom, with the reſt of the true Church of God, we are built; and according to the unerring Rule of Gods word written. Who do preſs men unto Holineſs? who do call men off from Sin more than we?

Anſw. 2. Do not we denounce againſt men, that if they allow themſelves in any Sin and Wickedneſs, they muſt periſh to Eternity.

Anſw. 3. Do we not ſay, it is the duty of all to be perfect, and to preſs after it; to watch againſt all, even the leaſt ſins; to repent of every failing, and fly to Chriſts blood, and Gods free Grace for pardon.

Anſw. 4. We do indeed tell men that God will accept of their ſincere and true endeavour to do all, flowing from Faith in his Grace, and the Merits of Chriſt, though they cannot attain to be quite free from Sin. It may be, he will ſay, this Doctrine encourageth to Sin: But I ſay, this Doctrine naturally encourageth to ſtrive againſt Sin, and endeavour after Holineſs; whereas the contrary diſcourageth and takes men off from their endeavours. If two Companies of Children were to run a Race, and one ſhould ſay to *this* Company, there are ſtrong men at the end of the Race; if you run as ſtrong and as faſt as they can run, you are to enjoy a rich inheritance, but if not, you are to die: Another ſhould ſay to *that* Company, though you are not able to run as faſt as *men*, and as ſtrongly, yet if you do your beſt endeavour, and hold out, you are to enjoy the rich inheritance; I ask which of theſe two did ſpeak moſt to the encouragement of their Companies? The former ſpake to the cutting off their endeavours, by deſpair, the latter to the putting of Courage and Life into them. Thus 'tis here: ſaith the *Quaker* to his Company, In Heaven, which is the end of the Race, there are *the Spirits of juſt men made perfect*, you muſt obey as perfectly as they; there muſt be no ſin at all in you, and then you ſhall

obtain

obtain Salvation; but if otherwiſe, you muſt look to periſh. Saith the *Scripture-Miniſter* to his Company, Though you cannot attain in this life to be as pure as thoſe in heaven; yet, if by Faith you fly to Chriſts Blood and Merits, and ſincerely endeavour to pleaſe God in all things, and hold out thus to the end, God will graciouſly accept and ſave you. I appeal to the very Conſciences of all *Quakers* now, who is it that doth moſt encourage to preſs after Purity and Holineſs? Muſt they not according to this Doctrine, ſay, I muſt be quite free from all ſin here, or burn in hell to all eternity; *I* have tried to get free, theſe 3, or 6, or 10, or 20 years, and could never all this time attain it; and what ground can I have of better hopes for the future, than I have had all this time? I may not look for it. And if I may not come to heaven, unleſs in this Life I get free from all ſin, I am ſhut out from Mercy; to what purpoſe ſhall I preſs after Holineſs? Such muſt needs be the workings of their hearts, who will believe there is no ſalvation without perfect freedom from ſin in this Life.

I come now to lay down more Arguments againſt this Doctrine, having already urged one, from *Eph.* 4. 12. And the firſt ſhall be of *Inſtruction*, becauſe *I* am perſwaded men therefore plead for this Perfection, becauſe they know not what it is.

Arg. 1. We ſhould not ſpeak an idle word; for this we are to *give an account at Judgment*: we ſhould not have one vain thought in us: *How long ſhall vain thoughts lodge in thee?* We ſhould not have one Wandring thought in Prayer, *Eccleſ.* 5. 3. The Holy Ghoſt calls a wandring Prayer, *a Dream*: we ſhould not have one inordinate deſire: *Thou ſhalt not covet.* We ſhould not have one evil imagination againſt our Neighbour: *Let no man imagine evil againſt his Brother in his heart.* We ſhould not ſo much as conceive any evil in our hearts, *Acts* 5. 4. *Why haſt thou conceived this thing in thy heart?* (*G. W.* cuts my Argument ſhort, *p.* 21.) But *I* asked him, Whether a ſtate of freedom from all theſe ſins were attainable in this Life? He had the face to tell me *it is*. But the Conſciences of all enlightned perſons, Obſervers of their own hearts, will bring in teſtimony againſt him. What ſaith *Nehemiah*? Chap. 13, 22. *Spare me, O my God, according to the greatneſs of thy Mercy.*

Mercy. In the Dispute I urged *Job.* And if any were perfect in this sense, surely he; the holiest man then on Earth: But what is his Testimony? *Job* 9.21. אני תם לא אדע נפשי What *I* perfect? *I* should not know my Soul. He abhors to entertain such a thought. How did *Paul* find it? *Phil.* 5. 12. *Not as though I were already perfect.* *Paul* was sensible of his imperfection. Compare this with *v.* 15. *Let us therefore as many as be perfect, be thus minded*; that is, let as many as are well grown in Grace, see and be sensible of our imperfection, or let not any pretend to be well grown in Grace, that will not look on himself as imperfect. These holy men knew, God saw something in them which ought not to be there; and *if our hearts condemn us, God is greater.* Therefore cried holy *David*, Psal. 143. 2. *Enter not into judgment with thy Servant; for in thy sight shall no flesh living be justified.* And God himself testifies, *Gen.* 8. 21. *The imagination of mans heart is evil from his youth.*

But *p.* 21. *God called* Job *perfect.*

Answ. And *Job* afterwards denied himself to be perfect. Therefore God speaking true, he was perfect, that is, upright, sincere, well grown in Grace. *Job* speaking true, he was not perfect, that is, not free from all sin.

Self-justification, p. 22. *we do not own:*

Answ. Yet you must own speaking true: Either *Job* denying himself to be perfect, spake truth or falshood; if *truth*, *Job* was not perfect; if *falshood*, he was perfect.

But he did attain Perfection afterwards, Job 23. 10, 11. *I shall come forth as Gold, my foot hath held his steps.*

Answ. Though to that time he had been upright and stedfast with God, and was confident should so persevere, yet was he not free from sin; for after this, *Chap.* 40. 4. *I am vile*, saith he. And that enlightned person that observes the workings of his own heart must, and cannot but say so too.

But, *p.* 21. *Victory over vain Thoughts is attainable.*

Answ. Thoughts prevailed against, and cast out, return again; and their being in us, is Sin, *Acts* 8 20. *Thou hast thought that the gift of God might be purchased with Money.* Since then he attempts only to prove *Victory*, not *Freedom* from evil thoughts, he speaks not to the point, deserves no Answer. Yet to that Scripture, *Prov.* 12. 5. *The thoughts of*

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the Righteous are right. I anſwer, that deliberate thoughts, the determinations, purpoſes of a righteous man (which carry the bent of his heart with them) are, for the main, right; in oppoſition to the Counſels of the wicked. Will he ſay, there is no man righteous that hath any evil thought in him?

Arg. 2. To dive a little deeper. We ſhould not have one evil principle in us inclining us to offend God. This is called Sin, *Rom.* 6. 12. *Let not ſin reign.* Rom. 7. 17. *Sin dwelling in me.* ch. 7. 8. *Sin taking occaſion by the Law, wrought in me all manner of Concupiſcence.* It is called the *Body of Sin*, c. 6. 6. *The Law of Sin*, c. 7. 23, 25. I asked, Was ſuch a ſtate attained in this life, as to be wholly free from all evil principles? He ſtuck not to ſay, *it was attainable.* To prove the contrary, I urged, *John* 15. 2. *Every Branch in me that beareth fruit, he purgeth it.* If the Father purgeth, there muſt be ſomething to be purged out. He acknowledged it. This muſt be an evil principle inclining to offend God. He denied it not. But his Anſwer then was agreeable to *p.* 22. *After a while all evil Principles are purged out, and then the Father ceaſeth from purging.* But to this effect was the Reply; this man whom you ſuppoſe to have all evil principles purged out of him, either is in Chriſt bearing fruit, or not. It was anſwered, *He is.* If he be in Chriſt, bearing fruit, then, ſaid I, the Father purgeth him; *for every Branch in him that beareth fruit, the Father purgeth.* If the Father purgeth him, he hath evil principles to be purged out, whatever you ſuppoſe to the contrary. *G. W.* muſt not contradict our Saviour, and ſay, I know a Branch in thee, bearing fruit, that the Father doth not purge. He ceaſeth to anſwer, and falls to oppoſe, *p.* 22. *He waſheth us from our ſins in his blood.* It is anſwered already, being the ſecond Objection out of *Divin. of Chriſt.*

He oppoſeth further: *Becauſe it is the Fathers purging, ſin muſt needs be perfectly purged out.*

Anſw. Then every fruitful Chriſtian is inſtantly freed from all ſin. Indeed he ſhall in Gods time: But hence it follows not, but that the Father purgeth, and purgeth as long as this Life laſts to perfect the work. *It was asked whether the branch be not of the nature of the Vine?*

Answ. We are partakers of the Divine Nature, and from Christ receive Grace for Grace. What then? Will he dare to say, that assoon as a person is a partaker of renewing Grace, and the Spirit of God, that he is incontinently free from all sin? or doth it follow, he shall before death. Let him prove the Consequence; or shew us the man that is freed. The Spirit of God, who knows all men, tells us, there is none free, *Prov.* 20 29. *Who can say I have made my heart clean, I am pure from my sin?*

Arg. 3. Where there is not perfect knowledge, there cannot be perfect practice: For a mans acceptable practice cannot exceed his knowledge. *Whatsoever is not of Faith is Sin.* But there is no man hath perfect knowledge, *Psal.* 19. 12. *Who knows his Errors? cleanse me from secret faults.* There is no man that doth not offend more than he takes notice of. And this Ignorance remaineth during life, as hath been proved from 1 *Cor.* 13. 9, 11. *Now we know in part.*

Arg. 4. If all persons whatsoever do sin whilst on Earth, then there is none in this life perfectly free from sin: But on earth all persons whatsoever do sin, 1 *Kings* 8. 46. *There is no man that sinneth not.* Gen. 8. 21. *The imagination of mans heart is vil from his youth.* His Imagination or Phantasie should be alwayes profitably employed, either propounding to the apprehension and judgment spiritual Objects, or carnal, in a spisitual manner, to preserve the Soul always in a holy frame; but from our Youth, nay, our Childhood (the word will bear it) it is otherwise. And this is not spoken of the old wicked world; they were gone: but of *Noah* and his Family, *Eccles.* 7. 20. *There is not a just man upon earth, that doth good, and sinneth not.* I ask, whether the supposed perfect man be upon earth? If on earth he sinneth, *Jam* 3. 2. *In many things we offend all.* Where is the man then that is perfectly free from all sin? It hath been objected to me, *James speaks not of himself or any in a gracious state,* v. 9. *Therewith curse we men.* James *was no Curser, bespeaks of the unregenerate only.*

Answ. It is not said, therewith we *all* curse men; for then *James* had necessarily included himself. But though the *matter* spoken of doth necessarily exclude *James*, in *v.* 13. yet the *manner* of speaking doth necessarily include him, in *v.* 2. It is

not

not *In many things we offend*; but *in many things we offend all.* So it is moſt evident and clear, that there is no perſon, no not one, in this life perfectly free from ſin. And ſince we may have redemption, *even the forgiveneſs of our ſin, through faith in Chriſts Blood*; and the acceptation of our perſons alſo, why ſhould we be backward to entertain this Doctrine?

Touching Baptiſm with water, whether it be an Ordinance of Chriſt, binding us?

OBſerve the Queſtion between us and them, is not *Whether Infants or perſons at age ſhall be Baptized?* but, *Whether any are to be Baptized?* The Queſtion is not, *Whether Presbyterians or Anabaptiſts, &c. are to Baptize?* but, *Whether any*, whether *true Miniſters* of Jeſus Chriſt, whoever they be, *are to Baptize?* For, if any Miniſters whatſoever are to baptize any perſons whatſoever with water, then their Doctrine is falſe; then the Queſtion in hand muſt be yielded up, that Baptiſm with water is an Ordinance of Chriſt binding us. To prove the point:

Arg. 1. What God hath inſtituted for his Church, and not repealed, is ſtill binding: But God hath inſtituted Baptiſm with water for his Church, and not repealed it: Therefore Baptiſm with water is ſtill binding.

Obj. Againſt the Major Propoſition they object; *No Dictate binds, but what proceeds from the Light within*; for, *p.* 13. *We are to worſhip God in newneſs of Spirit.*

Anſw. As if we could not worſhip God in newneſs of Spirit, when we obey the Dictates of God himſelf in the Scripture, *Pſal.* 119. 4, 5. *Thou haſt commanded us to keep thy Precepts. O that my wayes were directed to keep thy Statutes.* A gracious ſoul keeping Gods Statutes in Scripture, and Gods Commands to keep them, can from Faith and Love heartily, and with longing deſire embrace and cloſe with them. Thoſe therefore that care not to obey Gods Voice or Inſtitutions in Scripture, have reaſon to ſuſpect themſelves ſtrangers to this newneſs of Spirit. But the *Major* is evident from the binding

power of the Scripture. The *Minor* hath three parts. That *Baptiſm was inſtituted of God.* That it was inſtituted *for the Church.* That it was *never repealed.* I prove them ſingly.

1. *Baptiſm* with water *hath been inſtituted of God.* Firſt God gave *John* Commiſſion to baptize with water, *John* 1. 33. *He that ſent me to baptize with water.* The Inſtitution was after confirmed by Chriſt, *Mat.* 28. 19. *Go, teach all Nations, baptizing them.*

Obj. Saith *G. W. Here is no mention of water. It is ſpiritual Baptiſm we are to underſtand.*

Anſw. That we are to underſtand *Baptiſm* with water, theſe Arguments.

Arg. 1. Chriſt commands them *their Duty.* But though it be their duty to *endeavour* to baptize ſpiritually or convert men; yet it is not their duty to *convert men*; for ſuppoſing their diligence, 'tis *not their ſin* if perſons be not converted, or ſpiritually baptized. God never gave them power thus to change mens hearts. *Their* work is one, *the Holy Ghoſts* another.

Arg. 2. If teaching be external, baptizing is external. You may as well ſay, they are to do the Spirits Office in teaching internally, as the Spirits Office in baptizing internally. Its evident, they are enjoyned a work in their power, and a work diſtinct from the work of the Spirit, in that his preſence to do *his work* is promiſed, whilſt they do *theirs.*

Arg. 3. *Paul* would not have thanked God he baptized ſo few, 1 *Cor.* 1. 14. if baptizing ſpiritually had been his work.

Arg. 4. If we are to underſtand ſpiritual baptiſm, then as many as the Apoſtles baptized, were certainly ſanctified: but what was *Simon Magus*? Acts 8. 13.

Arg. 5. If this be Chriſts meaning, and there be no other *Baptiſm* in the Church than ſpiritual; then every Believer and ſanctified perſon is already baptized; and no more is to be done to him, as ſignified by this word. But Chriſt requires that even Believers be baptized, *Mark* 16. 16. *Cornelius* was a devout man, ſanctified already, and the Holy Ghoſt fell on him; yet after all this, he is baptized, *Acts* 10. *Criſpus* and many *Corinthians* believed, yet were alſo baptized, *Acts* 18. 8. Nay, therefore baptized, becauſe Believers.

Arg.

Arg. 6. If the Apoſtle did afterwards baptize with water, then we are to underſtand Chriſt as commanding Baptiſm with water: but they did. This was denied in the Diſpute. proved from *Acts* 8. 36. *See, here is water, what doth hinder me to be baptized.* And, *Chap.* 10. 47. *Can any man forbid water, that theſe ſhould not be baptized?* I asked, how can we aſſure our Conſciences better of the meaning of Chriſt, than by the practice of the Apoſtles? It was anſwered, *The Apoſtles knew not the mind of Chriſt.* Here *Robert Ludgater*'s impudence called for pity. Here's a Fellow, ſaid I, takes upon him to know the mind of Chriſt better than the Apoſtles. Upon which, he was blank'd, and neither he, nor any of the reſt attempted to give any Anſwer to this Argument.

2. Baptiſm with water was inſtituted *for the Church*, Mat. 28. *Teach all Nations, baptizing them.* It was not inſtituted for one or ſeveral perſons by name, but all Nations, *Acts* 8. 5. In the City of *Samaria*, *Philip* baptized both men and women. *Acts* 8. 8. Many *Corinthians* believed, and were baptized. So the *Eunuch* was baptized with water; *Cornelius alſo, and his Company*, Acts 8. 36. & 10. 47. already mentioned. The *extent* both of the Inſtitution and of the Practice, prove, it was inſtituted for the Church.

3. This Inſtitution of Baptiſm by water for the Church, was *never repealed*: Shew when.

Obj. John muſt decreaſe, Chriſt muſt increaſe.

Anſw. John's honour muſt. As the Light of the Morning-Star decays by the Riſing of the Sun. Here is no Repeal; and Chriſt confirmed the Ordinance after *John*'s death.

Obj. *There is but one Baptiſm.*

Anſw. True; but this hath two parts, the *Outward*, or the Sign, which is water, applied by the Miniſter: the *Inward*, or thing ſignified, which is the Queſtion of a good Conſcience. This we obtain by the Spirit, rendring the outward means effectual, which is far from repealing it.

Obj. *Then 'tis but the outward part of Baptiſm that is contended for.*

Anſw. We agree in this, that the queſtion of a good Conſcience is neceſſary. We differ in this, whether the uſe of water, as ſignifying it, be a binding Ordinance?

Obj. *There is a diſtinction between Baptiſm of water and of the*

the spirit, as between Johns *Baptizing with water and Christs with the holy Ghost and fire.*

Answ. 1. The Scripture calleth sometimes the work of the Minister, sometimes the work of the spirit, Baptism: and they differ as much as the sign and the thing signified in one and the same Ordinance.

2. *Johns* Baptism and Christs are in substance the same, for when *John* Baptized with water, the spirit of Christ was given to purge and sanctifie; and when Christ Baptizeth with the Holy Ghost it was in the use of water. *Eph* 5.26. *He sanctifieth the Church with the washing of water by the word.* Here is nothing yet to prove a Repeal.

Ob. *Divin. of Christ*, Second part, p 49. *The substance come, the shadows fly.*

Answ. 1. By the substance do you mean sanctifying grace, and the Question of a good Conscience? [*Lord what wilt thou have one to do?*] since Christ saith, *Go, Teach, Baptizing*; had you that substance, you would stand for this Ordinance of Baptism with water. When the *Eunuch*, the three thousand, *Lydia*, the Jaylor were converted, they were for it.

2. The true substance abolishing shadows, is not Christ in us, or his Image drawn over our souls in sanctification; he was thus in the sanctified when the shadows ought to be upheld; but Christ in our Nature dying for us. And this substance Christ personally considered, hath established Baptism with water, as hath been shewn. This objection therefore contains Blasphemy against Christ, it is as much as to say to Christ instituting this shadow, thou forgetest thy self: thou knowst not what thou doest; but will men be wiser then Christ? beware

Ob. 1 *Pet.* 3. 21. *Baptism saves, not the putting away the filth of the flesh.*

Answ. This [*not*] is not an absolute Negation, but comparative; and signifies [*not so much*] for our Saviour, *Mark* 16.16. tells us plainly; Baptism doth conduce to our salvation.

Ob. *Paul was not sent to Baptize.*

Ans. The same answer serves here. Preaching being a more weighty work, *Paul* committed Baptizing to his Assistants, as Christ did to his Disciples. The same manner of

speech

ſpeech we have, *Hoſ.* 6. 6. *I will have mercy and not Sacrifice,*

Pag. 34, *Tis Objected, Being wicked, their Sacrifices were not accepted.*

Anſ. But will you ſay, ſacrificing was not their duty, when God gave them Commandment for it? till Chriſts death, God did require it.

Ob. *If mercy and knowledge of God had born ſway among them, there had been no need or occaſion for Sacrifices.*

Anſ. 1. Since it did not, according to confeſſion there was need of ſacrificing; yet ſaith God I will have mercy and not ſacrifice: The ſenſe then muſt needs be [*not ſo much.*]

2. Man bringing guilt with him into the world, had he been able all his days to live like an Angel, there had been need of offering ſacrifice for that guilt.

3. Sacrificing being then Gods Inſtitution, Holineſs did not diſoblige men from it; but rendred them the more conſcientious to do their duty.

Ob. *The Sacrifices of God are a broken Spirit.*

Anſ. And doth a broken Spirit diſoblige him that hath it from obeying Gods Inſtitution? Let it be remembred, *nothing but Chriſts death puts an end to the ſacrifices of the Law.* Though God valued mercy, and valued a broken Spirit above Sacrifice, yet his Inſtitution could not ceaſe binding to the Jews till the death of Chriſt.

Ob. *If Paul had a command to Baptize, he would not have thanked God for not obeying.*

Anſ. If Chriſts inſtitution had been only a ſpiritual Baptiſm, and not a Baptiſm with water, he would not have thanked God that he Baptized ſo few. He had a command to Baptize, but if his Aſſiſtant did it, he was not obliged to do it over again. He only thanks God it was done by other hands, not his own, leaſt they ſhould have taken occaſion, had he baptized them, to ſay he did it in his own name.

That *Paul* had a command to baptize is evident. 1. From that general precept, [*Go, Teach, Baptize.*] He being a Miniſter of Chriſt, and an Apoſtle, and the inſtitution of Chriſt not ceaſing in his days; it muſt needs be that *Paul* was included in that Commiſſion. 2. Had he not command, he had ſinned in baptizing any, 1 *Cor.* 1. 14, 16. *Lydia*, the

Goaler,

Goaler, running without being ſent; had not *John* greatly ſinned if he had baptized, and had not been ſent of God? ſo had *Paul*. 3. Baptiſm is Goſpel. *Paul* had a Commiſſion to diſpenſe the Goſpel. 1 *Cor.* 9. 17. *A diſpenſation of the Goſpel is committed to me.* Therefore he had a Commiſſion to diſpenſe Baptiſm. *It* was ſaid *Baptiſm is not Goſpel.* And anſwered what is inſtituted by Chriſt after his death muſt needs be Goſpel, but Baptiſm was inſtituted by Chriſt after his death. Here they had no more to ſay; and the thing is plain, either it is a Legal, or it is an Evangelical inſtitution. What is appointed to ſignifie Chriſt already come, is in a moſt proper ſenſe Evangelical.

Pag. 34. It is now objected, *The Goſpel is everlaſting.*

Anſ. Baptiſm with Water is to laſt to the end of the world, and the benefit and fruit of it, to the choſen, to all eternity. So the Preaching of the Goſpel is to laſt to the end of the World, and the benefit and fruit of it to the choſen for evermore. Thus it appears they cannot prove that the Ordinance of Baptiſm with Water is repealed. And indeed being no part of the Ceremonial Law which was put an end to by Chriſts death, nor of the Judicial Law, which was but temporary; ſince it was appointed to continue after his death, how fond muſt it needs be to imagine a repeale.

Arg. 2. What is inſtituted to continue to the end of the world binds ſtill. Baptiſm with water was inſtituted to continue to the end of the world. *Go, preach, baptizing, I am with you always to the end of the world.*

1. The command was given to them, not as *Apoſtles*, but as *Miniſters*; for ſo was the command of preaching; it being a matter not requiring any extraordinary call or qualification for it. But Miniſters are to continue to the end of the world, *Eph.* 4. 11. 13. Therefore all Miniſters are concerned in the command, and muſt obey it as long as Chriſt continues then.

2. When *Matthew* uſeth the expreſſion, συντέλεια τοῦ αἰῶνος, in other places of Scripture, he underſtands according to our tranſlation here, the end of the world. *Mat.* 13. 39, 40, 49. *The Harveſt is the end of this world.* At the end of the world the Angels ſhall ſever the wicked. Therefore, by this expreſſion here, *Mat.* 28. 20. he underſtands the end of the world,

world, and not of that present age. As long as this world lasts Christ will be with his Ministers to bless this Ordinance administred by them. Now let the World judge whether those that teach among the Quakers be not Rebels against Christ, as *I* called them; Christ saith, *Go, Baptize*; the language of their practice is (if they have been baptized) *I renounce my Baptism*, if any of them were born Quakers, (for Quakers is but of yesterday) *I never was, never will be baptized, I neither will baptize, nor suffer others to be baptized.* If allowed rebellion doth not constitute a Rebel, what doth? yet *I* am far from looking on the Administration of Baptism as the duty of any of these men, because they are no true Ministers of Christ; herein they are rebellious only, in that they take themselves to be Ministers of Christ, and yet refuse the Administration, The point being clear that Baptism with water is Gods Ordinance binding us: is it not our wisdom to submit to it? Christ sanctifieth his Church by the washing with water; promiseth, he that believeth and is baptized shall be saved. Are we not enemies to our selves and children, if we reject a means of Sanctification, a means of Salvation? *Is* not God a Jealous God in matters of his worship? Hath he not said, cursed is he that diminisheth? and who can be guilty of diminishing if he be not, who pulls down where God hath not pulled down, but hath set up? Had it not well nigh cost *Moses* his life, that he neglected the Circumcision of his child? And when God had instituted Circumcision, did he not threaten, *the man child not circumcised the eight day shall be cut off, he hath broken my Covenant? Gen.* 17. 14. These things are written for our example and for our learning; for whom God hath instituted Baptism to be of that use to us, that circumcision was of to the Jews. The Lord hath said, *Call upon me, fear me*; the same Lord God hath said, *Go, teach, Baptizing*, The Pharisees rejected the Counsel of God against themselves, not submitting to this Ordinance, Christ submitted to it: whether shall we chose to imitate Christ or the Pharisees?

Whether the Lords Supper be an Ordinance of Christ binding us?

For this also take these two arguments.

Arg. 1. What is ordained of Christ for his Church, and not abolished, still binds; but such is the Lords Supper. *It was Instituted by Christ*, Mat. 26. 26, 27. *And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the Disciples, and said, take, eat, this is my body. And he took the Cup and gave thanks, and gave it to them, saying, Drink ye all of it.* It was instituted *for his Church*, 1 Cor. 11. 23. *For I have received of the Lord that which also I delivered unto you. v.* 24. *This do in remembrance of me.* He delivered the very command of Christ to them, being a Church of Christ: plainly discovering that they were all bound to the observance of it. Let any shew now where did Christ ever repeal this Institution.

Ob. *Divin. of Christ, Second part*, p. 50. *The Apostles condescended to the low capacity of the* Corinthians, *as not grown up to that spirituality, to see through the outward shadows. Their example is no President?*

Answ. 1. The Apostle delivered to them the command of Christ. *ver.* 24. *This* do, *ver.* 25. This *do.* He warneth them of unworthiness, under penalty of making themselves guilty of the body and blood of the Lord. He enjoyns them with due preparation to obey the commands of Christ. *ver.* 28. *But let a man examine himself, and so let him eat.* Is all this but an *Indulgence* or *Sufferance*? *Paul* presseth to have the Institution of Christ in a right manner *obeyed* in his Church.

Answ. 2. Could not the *Corinthians* see through the outward shadows? were they not believers in Christ who is the substance of all the shadows? were they not sanctified in Christ Jesus? *ch.* 1. 2. Yet the Apostle enjoyns them obedience to the Institution of Christ.

Answ. 3. Either the Apostle did deliver to them the commands of Christ, or not, and they were to obey the Apostles commands as the comands of Christ or not. If they were to obey the Apostles comands as the comands of Christ; then are they to be our President:

For

For we are to obey the commands of Chriſt as well as they. Here is no manifeſtation of a repeal.

Ob. *It could not in reaſon or truth be enjoyned all others that ſucceed, who ſpiritually enjoy the Communion of the body and blood of Chriſt, where none of their diſorders have any place.*

Anſw. 1. This Objection ſeems to yield that Chriſt ordained the Supper for *weak Coriſtians*, who are ſubject to *Diſorders*; but not for *ſtrong*: and the *Corinthians* are a Preſident for ſuch weak Chriſtians. Then why at leaſt do not thoſe, who look on themſelves as Teachers from Chriſt, among *Quakers*, enjoyn, as *Paul* did, *ſuch weak ones*, to partake of this Ordinance? Are there no weak ones among them?

Anſw. 2. Will this man take himſelf to be wiſer than Chriſt, and wiſer than the Holy Ghoſt, who inſpired *Paul* to enjoyn the *Corinthians* according to the inſtitution of Chriſt? There was not one ſanctified *Corinthian* but *had Communion with the Body and Blood of Chriſt.* And many of them were *well grounded* in Grace, *ch.* 1. *v.* 5. *In every thing ye are enriched by him, in all utterance, and in all knowledge*; and yet *theſe*, even *theſe*, are enjoyned to partake of the Lords Supper, Will he ſay the Holy Ghoſt did not act in reaſon or in truth?

Anſw. 3. A grown Chriſtian may grow more, and he that hath Communion with Chriſt may have further Communion, and he that is ſtrong may yet have more ſtrength, and ſo by this Ordinance be further and further helped on to Salvation. There doth appear then very good reaſon why the Holy Ghoſt ſhould enjoyn ſtrong Chriſtians this duty of partaking the Supper.

Ob. p. 51. *They who know a beginning in the Spirit ought to wait for this ſpiritual appearance, and coming of Chriſt, and not turn back again to ſhadows.*

Anſ. 1. He condemns *Pauls* practice, which he approved of before. If condeſcending *Paul* acted according to the mind of Chriſt, then true Miniſters *ought* thus to condeſcend and put weak believers upon receiving the Supper, that they might act alſo according to the mind of Chriſt. *Be ye followers of us*, ſaith he, *as we alſo are of Chriſt.* But if weak believers muſt not partake of it; becauſe a ſhadow, then *Paul* ſhould not have condeſcended to give them the

Lords Command, putting them upon receiving: *examine your ſelves, and ſo eat.* Will this man become *Pauls* Teacher, and pretend to know Chriſts will better then *Paul*?

Anſ 2. According to this Doctrine, the *Corinthians* ought to have *rejected* the commands of Chriſt by *Paul.* [*Do this, let a man examine himſelf, and ſo eat.*] *We do know a beginning in the Spirit, and muſt we return to ſhadows?*

Anſ 3. As if partaking of the Supper were *inconſiſtent* with waiting for a more full manifeſtation of Chriſt; or *Naaman* waſhing in *Jordan*, could not expect from God a cure of his Leproſie. *It* is the duty of all believers *in the uſe of means*, which the Lord hath appointed to expect his preſence and his bleſſing; and in the uſe of ſuch means it may be had. If God appoint the blowing of Rams horns, in their obedience, *Iſrael* may expect the fall of *Jerico's* walls. And ſo in the uſe of the Supper, it being of the Lords own appointment, we may expect his gracious preſence, 1 *Cor.* 10. 16. *The Cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt?* We may expect the confirmation of our faith touching pardon, *Mat.* 26. 28. *This is my blood of the new Teſtament, which is ſhed for many for the remiſſion of ſins.*

Anſw. 4. Though it be a ſhadow, yet *an Evangelical ſhadow*, a ſhadow of *the Lords own appointing*, and which he never yet repealed. And ſhall not this be dear to every *gracious* ſoul? Who is not bound to uphold the unrepealed ordinances of Jeſus Chriſt? As every Jew was bound to uphold the Paſſeover in a *Holy* manner, till Chriſts death did put an end to it: So is every Chriſtian bound to uphold the Lords Supper, Chriſt having neither done, nor ſaid any thing to cauſe the celebration there to ceaſe. And therefore where the Lords unrepealed ordinances are *contemned*, they may *talk* of Chriſts ſpiritual appearance, but they may wait long enough, and with ſmall hope to obtain. *The Lord thy God is a jealous God.* He ſpeaks with reference to *inſtituted worſhip*, as the Supper is. Contemn *this*, expect the Lords *burning wrath*, never look for his gracious preſence, it will not be vouchſafed. Might a Jew have ſaid, *I* have had a *beginning* in the ſpirit. I muſt wait for a ſpiritual appearance of the Meſſiah; I will not turn back to *this ſhadow of the Paſſeover.*

What

What ſaith God? *Num.* 9. 10. 13. He ſhall be cut off from his people. See the ſeverity of God in point of inſtituted worth. *Deut.* 4. 2. *Thou ſhalt not diminiſh.* Such are more likely to pull down a *curſe* upon their heads, than obtain the *ſpiritual ſence of Chriſt.*

Arg 2. What is appointed to continue till Chriſts coming at the end of the world, is ſtill binding. But ſo is the Lords Supper, 1 *Cor.* 11. 26. *As oft as yee eat this bread and drink this cup, ye do ſhew forth the Lords death till he come.*

1. Ob *Life of Chriſt within*, p. 40. *we do not read of another coming in the fleſh yet to be expected, Divin of Chriſt*, p. 49. *Chriſt the indwring divine ſubſtance ends all types and his comings and appearance in the fleſh. The Diſciples were witneſſes of his coming after the Reſurrection, of his ſpiritual coming, and Chriſt promiſed ſome of them ſhould not taſte of death till they ſee the Son of man coming in his Kingdom. Matt.* 16. 28. *But there is no coming in the fleſh to be expected,*

Anſ. 1. That Chriſt is to come in the fleſh; that is to ſay, our humane nature glorified at the end of the world; take theſe Scriptures, *Heb.* 9, 28. *Chriſt was once offered to bear the ſins of many, and unto them that look for him ſhall he appear the ſecond time, without ſin unto ſalvation.* Chriſt hath *once* appeared already *in our nature*, and he is to appear *a ſecond time*, which bearing relation to the former, muſt needs be alſo in our nature, 1 *Cor.* 1. 7. *Ye come behind in no gift waiting for the coming of our Lord Jeſus Chriſt.* He was come to them *ſpiritually* already, this therefore ſpeaks of his coming in the end of the world to Judgment, 1 *Theſ.* 4. 17. *The Lord himſelf ſhall deſcend from Heaven with a Shout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Chriſt ſhall riſe firſt, then we which are alive and remain ſhall be caught up together with them in the Clouds, to meet the Lord in the air, ſo ſhall we ever be with the Lord.* G. W. *Did the Apoſtle live to a perſonal coming? Anſ.* The Apoſtle ſpeaks *in the perſon of believers*, ſome of them will be then alive. This cannot be underſtood of a ſpiritual coming in this life. 1. He was ſo come to the Apoſtles already. 2, Doth the Lord come ſpiritually *with a ſhout?* &c. doth *the dead in Chriſt*

Chriſt then riſe firſt? Are thoſe to whom Chriſt comes ſpiritually, caught up with the dead raiſed, into the Clouds to meet the Lord in the Air? 2 *Theſ.* 1. 7, 8. *The Lord ſhall be revealed from Heaven, with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord.* Is all this done at Chriſts ſpiritual coming to a Soul? *Rev.* 1. 7. *Behold he cometh with Clouds, and every eye ſhall ſee him.* Doth every eye ſee him, when he comes ſpiritually to a particular Soul? *Acts* 1. 11. *Ye men of Galilee, why ſtand ye gazing up into Heaven? this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner as ye have ſeen him go into Heaven.* He went up in his humane Nature, therefore ſo ſhall he come down. *Mat.* 24. 30, 31. *Then ſhall the Tribes of the Earth mourn, and they ſhall ſee the Son of man coming in the Clouds of Heaven with power and great glory; and he ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together his Elect.* Mat. 26. 24. *Hereafter ſhall you ſee the Son of man ſiting on the Right hand of Power, and com in the Clouds of Heaven.* So *Mark* 14. 62. 1 *Cor.* 15. 21, 22. *Phil.* 3. 20. *Jude* 4. *Acts* 2. 20. If he never read theſe Scriptures, now he may; and ſee that Chriſt's firſt coming in the fleſh ends not his ſecond, as he ſpeaks.

Anſw. 2. Whatever Coming that 16*th.* of *Matth.* ſpeaks of, it ſhall not hinder his laſt viſible coming in the Clouds at the end of the world. The Scripture muſt needs be fulfilled. The Senſe may be this; that Chriſt aſcending to take poſſeſſion of his Kingdome, they ſhall by Faith ſee him exerciſe that his Kingly power by his Word and Spirit.

Obj. *Div.* p. 49. *He hath tarried above ſixteen hundred years.*

Anſw. 2. Pet. 2. 3, 4. *There ſhall come in the laſt days Scoffers, walking after their own Luſts, and ſaying, where is the promiſe of his coming? For ſince the Fathers fell aſleep, all things continue as they were at the beginning of the Creation.* Ver. 9, 10. *The Lord is not ſlack. But the Day of the Lord ſhall come as a Thief in the night.* Matth. 24. 48. *But and if that evil Servant ſhall ſay in his heart, my Lord delayeth his coming, &c.* Ver. 50, 51. *The Lord of that ſervant ſhall come*

in

in a day when he looketh not for him, and ſhall cut him aſunder, and appoint him his portion with Hypocrites.

Obj. 2. If they ſhould ſay as ſome of theſe words [*Ye do ſhew forth the Lords death till he come*] are either to be underſtood of Chriſts coming *after his Reſurrection*, or of his coming *in his Kingdom*, which his Diſciples ſaw before their death; or of *his ſpiritual coming*; but by no means of his laſt coming.

Anſw. 1. Why by no means of his laſt coming? what convincing Argument is there for it?

2. It cannot be underſtood of either of thoſe mentioned, and therefore it muſt of his laſt.

1. Not of his coming *after his Reſurrection*; for if it were to ceaſe then, the Apoſtle would not *after that* have enjoyned it upon the *Corinthians*.

2. Not of his coming *in his Kingdom*, which the Apoſtles ſaw, for the ſame reaſon. Becauſe this coming was eminently ſeen, when *Acts* 2, *The Diſciples were filled with the Holy Ghoſt, and ſpake with other Tongues*; Chriſt ſhedding this forth upon them; and *Peter* ſo preached, that about three thouſand Souls were added to the Church.

3. Not of his ſpiritual Coming. 1. This would imply, That Chriſt appointed this Ordinance for the *Unconverted*, to whom he hath not thus ſpiritually come: whereas theſe men will neither yield that converted or unconverted ſhould partake.

2. The Apoſtles were *already converted*, unto whom Chriſt did adminiſter it: and ſo were the *Corinthians*, that did partake of it, and unto whom the Apoſtle by the Inſpiration of the Holy Ghoſt, enjoyned it. They came behind in no Gift. They were enriched in all *knowledge*; therefore they knew the ſpiritual preſence of Chriſt with them. Chriſts ſpiritual Coming therefore puts not an end to this Ordinance. Therefore it muſt needs be *that only his ſecond coming in the fleſh*, or *his laſt coming at the end of the world*, that ſhall put an end to this Ordinance. If they will cavil at Chriſts *appearing in the Fleſh*, let them know that Chriſt will *change our vile Bodies, and make them like his glorious Body*: And yet, ſaith *Job*, *In my fleſh ſhall I ſee God.* So that when *Jobs* Body is a glorious Body, like Chriſts, yet doth it not ceaſe to be *fleſh*. No more doth Chriſts.

Obj. *Div.* p. 50. *If Chriſts coming in the Spirit be not the end*

of

of the Lords Supper, where then is the Myſtery and inward Spiritual Grace ſignified by the Outward Sign?

Anſw. This man ſeems better pleaſed with *his Conceits* than *Chriſts Truth*; and when he cannot by *Reaſon* perſwade, he would by *Sophiſtry* cheat men into a belief of Errour. Is the Conteſt about the *Deſign?* Is it not about the *Ceſſation* of the Suppet? He ſpeaks not to the Point. If the Argument had been framed thus, *What is the Deſign of the Lords Supper, that attained, is the Ceſſation of it: But Chriſts Spiritual Coming is the Deſign.* The *Major* Propoſition would have carried as much Truth in it as this. The Deſign of Preaching is to form Chriſt in us: aſſoon as Chriſt is formed in a man, therefore he muſt he preached unto him no more. The deſign of eating is to have Hunger ſatisfied to be ſtrengthened. If therefore a perſon hath once ſatisfied his hunger, and ſtrengthened himſelf by eating, he muſt never eat more.

It being clear that the Supper is an Ordinance of the Lords own appointing, never repealed, nay appointed to continue till Chriſts coming in the end of the world. Is it not *Rebellion* againſt the Lord, to reject it? And ſhall we be found as *Pharaoh*, crying, *Who is the Lord, that I ſhould obey his voice?* When the Lord hath appointed it *for our good*, to further our ſpiritual Communion with him, nouriſh, ſtrengthen our Faith, and help us in our Obedience, ſhall we reject *this Love of Chriſt?* Shall we *deprive our own Souls* of this Spiritual Food? Indeed had *men* only appointed it, we could have no warrant to uſe it, no ground to expect Gods bleſſing in the uſe of it. *In vain do they worſhip me*, ſaith God, *teaching for Doctrines, the Commandments of men.* But ſince it is *the Lords own Inſtitution*, there *is* good to be hoped for from it, *Deut.* 12. 28. *It ſhall go well with thee and with thy Children after thee for ever, when thou doſt that which is good and right in the ſight of the Lord thy God.* This Ordinance is ſuch a thing. What though it be a Sign, a Shadow? If God ſets us a Shadow, a Brazen Serpent, it ſhall not be in vain to look up unto it. What if it were true, that we were *perfect?* Yet if the Lord will appoint *Adam*, even in *Innocency*, the uſe of a Sign, the *Tree of Life*, he hath reaſon to rejoyce in it. And truly by *inſtituted* Worſhip, in a ſingular manner doth God *try our Love or Hatred of him*; as we may ſee in the Second Commandment: *He will ſhew Mercy to thouſands of them that love him*;

him; punish the iniquity of Parents upon their Children unto the third and fourth Generation of them that hate him. God reckons those that are Conscientious Upholders of instituted Worship, *Lovers* of him. To conclude therefore; *Let us examine our selves, and so let us eat*: for *if we would judge our selves, we shall not be judged of the Lord.*

Whether we are Justified by the Righteousness of Christ Imputed?

THis is a Point of great moment. A man may erre in many other things, and yet be saved, as by fire; but an Errour in the substance of this is certain Damnation: All therefore had need be well informed about it.

By the Righteousness of Christ, understand, his Active and Passive Obedience, or his fulfilling the Law in his own person, when on Earth, and his suffering to the death, according to the will of his Father. By the Imputation of it, understand, Gods making it over to us upon believing; his giving, granting, vouchsafing it to us, reckoning or accounting it ours.

As for the word [*Justifie*] the Scripture sometimes, but very rarely, useth it to signifie, to make just by inherent Holiness, or to sanctifie, *Tit.* 3. 5, 7. *He saved us by the washing of Regeneration, that being justified,* &c. It is used in contradistinction to Sanctification, 1 *Cor.* 6. 11. *But ye are sanctified, but ye are justified,* &c. And thus mostly: We are therefore to take it in this latter sense; In which it hath two significations, all belonging to the same thing. It signifies, to *declare just*, Luke 7. 35. *Wisdom is justified of her Children.* Psal. 51. 4. *That thou maist be justified when thou speakest.* To *Absolve, Acquit or Discharge*, Rom. 8. 33. *It is God that justifieth, who shall condemn?* Prov. 17. 15. *He that justifieth the wicked, and he that condemneth the just, are both abomination to the Lord.* Here it cannot signifie to make just, for this would be no abomination to the Lord.

As to the thing signified. 1. Justification implies *an Accusation*, true or false. When a Father *commends* his Child charged

ged with no crime, this is *not Juſtification*, but *Praiſe*. The Devil may bring falſe accuſations againſt us. Had man continued in the State of Innocency, no true Accuſations could have been brought againſt him. But now *Moſes*, or the Law of God is the true Accuſer of every one of us, *John* 5. 45. *There is one that accuſeth you, even Moſes in whom ye truſt.* The Law ſaith, *Curſed is every one that continueth not in all things written in the Book of the Law to do them*, Gal. 3. 10. The true Accuſation or Charge that it brings, and at the Day of Judgment will bring againſt us, is this: *Thou haſt broken the Law; for thou haſt not from the beginning of thy life to the end thereof done every thing required in it.* The Law will thus charge us; for it is not *abrogated* or made null: If it were, no wicked man could be condemned by it. But our Saviour tells us, *Luke* 16. 17. *It is eaſier for Heaven and Earth to paſs, than one tittle of the Law to fail.* And we are aſſured, *Rom.* 2. 12. *He that hath ſinned in the Law, ſhall be judged by the Law.*

2. Juſtification doth neceſſarily ſuppoſe an *Apology* or a *Defence* made by or for the Party accuſed. For if there be nothing pleaded on his behalf, the Judge may not juſtifie, but muſt condemn him. This Defence is but two ways to be made; either proving the Accuſation *falſe*; So *Wiſdom is juſtified of her Children.* This world cenſures the Wiſdom of God fooliſhneſs, bnt her Children honour her. And ſo would a good Angel be juſtified, if accuſed; the Accuſation would be proved falſe, and that he never from the firſt moment of his Creation, once ſinned againſt God: thus he is capable of being juſtified by inherent holineſs. Or if the truth of the Charge cannot be denied, Juſtice demanding: What haſt thou to ſay for thy ſelf, why thou ſhouldeſt not be condemned? the only defence is by pleading, Though I am guilty, yet ſatisfaction hath been made for that guilt. Becauſe therefore the ſame fault cannot be twice puniſhed after ſatisfaction, 'tis as if it never were. This is the only way of Defence we have at Gods Tribunal. We cannot plead, we never broke the Law; for *we have all ſinned, and come ſhort of the Glory of God*; But we muſt plead Satisfaction made to the Law and Juſtice of God, for our guilt, by our Surety the Lord Jeſus Chriſt, and evidence our right to the benefit of this Satisfaction, by our Faith in his Blood, even ſuch a Faith as hath wrought by Love;

3. Juſtifi-

3. Juſtification doth formally denote a *Declaration that the Party accuſed is juſt or Innocent*, and an *Acquittance* of him by the Sentence of the Judge. But this Acquittance, as to us fallen Creatures, is a proper Abſolution or Pardon. Had *Adam* in Innocency been accuſed, his Juſtification had been a Declaration of him Innocent in his own perſon, and an Acquittance of him from all penalty of the Law, as not deſerved. Our Juſtification is a Declaration of us (who have been guilty in our own perſons) juſt, or innocent, through the Satisfaction or Righteouſneſs of Chriſt our Surety, made over and reckoned to us, through Gods free Grace, upon our believing; and an acquitting of us from all penalty of the Law, though deſerved, which is properly Abſolution or Pardon. So that though *Adam* in Innocency, or a good Angel, could be juſtified without a Pardon, yet 'tis impoſſible we ſhould be juſtified any other way, but by being pardoned. To ſum up our Doctrine: If the Queſtion be, *What* is it to be juſtified? The Anſwer is, to be declared juſt, and to be abſolved. If the Queſtion be, *Who* is it that doth juſtifie or pronounce us juſt, and abſolve us? The Apoſtle anſwers it, *Rom.* 8. *It is God that juſtifieth.* If the Queſtion be, We are guilty in our own perſons; *for what* is it that God doth juſtifie us? The Anſwer is, for the Satisfaction or Righteouſneſs of Chriſt. *Rom.* 5. 18. *By the Righteouſneſs of one, the free gift came upon all men to Juſtification and Life.* If the Queſtion be, *What is it that gives us intereſt in Chriſts Righteouſneſs*; or upon which it is imputed or reckoned to us? The Anſwer is, Our Faith, *Rom.* 10. 10. *With the heart man believeth unto Righteouſneſs.* If the Queſtion be, *What will evidence our Faith* to be living and ſound Faith? The Anſwer is, Our ſincere Obedience to the Law, *Jam.* 2. 24. *You ſee then how that by works a man is juſtified, and not by Faith only.* We are juſtified by works, as evidencing our Faith living; by Faith, as giving Intereſt in Chriſts Righteouſneſs; by Chriſts Righteouſneſs imputed to us, as conſtituting us righteous, and ſatisfying for our Guilt; for the ſake of which, God doth impute us righteous, and abſolve us. This is the Doctrine we teach.

G. W. on the contrary teacheth, that *Juſtification is by Faith in Chriſt, and by the Works that follow Faith, without Chriſts Righteouſneſs imputed.* In this we agree, *there muſt be a working Faith, or no Juſtification.* And *we muſt believe in Chriſt for Sanctificati-*

on. In this we differ, whereas according to the Law of God, this Charge is, and will be brought against us; *You have not from the beginning of your Life to the end perfectly obeyed the Law*: It is therefore demanded, what have you to say, why you should not bear the Curse? *He* saith, *Faith in Christ, and the Works that follow, without any mention of Christs holy Life and Sufferings, is our sufficient defence against this Charge*; *is, that which constitutes us righteous before God as the Law requires*; *and for which consequently God doth declare us righteous, and acquit us in Judgment. We* say, that *Christs holy Life and Sufferings is our only Defence or Apologie against this Charge, the only thing that can constitute us righteous according to what the Law requires, the only thing for which God doth declare us righteous in Law, and for which he absolves, and frees us from the Curse of the Law, as being imputed, and made ours upon believing.* And again, Christs holy Life and Sufferings, being the only thing for which God doth justifie us; *We* say, that *Faith in Christs Blood and Righteousness, as the only thing that can satisfie the Demands of the Law, and Justice of God, is the only justifying Faith*; *and that Faith that overlooks this Object, Christs Obedience to the Death, as the only thing that can satisfie the Demands of the Law and Justice of God, is but a Soul-destroying Faith, whatever it be.* *He* on the contrary holds, that *Faith in Christ for Sanctification only, is enough to bring him to Heaven.*

The Controversie thus stated, I come now to prove we are justified by Christs Righteousness Imputed, and not without it: From which, if I make it good, the other point clearly appears; That that Faith which carries not out the Soul to Christs Righteousness, to have it imputed, is but a Soul-destroying Faith.

Arg. 1. No man can be *declared Righteous* in a Legal sense, but who hath the Righteousness of Christ imputed to him: But every one that God doth justifie, he declareth righteous in a Legal sense: Therefore there is no man justified but who hath Christs Righteousness imputed to him. The *Minor* is proved from what hath been already manifested. To justifie, is to declare just; to declare just in a Legal sense; because it is to discharge him from the accusation of the Law; and in justifying, God doth judge us by the Law, though by the Gospel also. The *Major* will easily appear, if we consider what 'tis to be righteous in a Legal sense. It is to be invested with a sinless Righteousness,

from

from the beginning of Life to the end thereof; for this the Law requires. It doth require perfection, not only in the end of our Lives, but in the middle alſo, and in the beginning. It never allows us to ſin. If at ten years of age a perſon commits Murder, and then lives according to the Law of the Land in every tittle forty years; then arraigned for this, he pleads, that after that Offence he continued to live exactly according to the Law; the Judge cannot pronounce him innocent, and ſo acquit him, becauſe the Law did not allow him to commit Murder any part of his Life. In regard God wants not knowledge and proof of our Offences, if we have had but one evil thought, or have committed but one ſin only, all our dayes, if he looks not on us in his Son, reckoning his ſinleſs Righteouſneſs to us, how ſhould he declare us righteous in a Legal ſenſe? For the Judgment of God is always according to truth, *Rom.* 2. 2. Having Chriſts Righteouſneſs imputed, we are inveſted with an everlaſting Righteouſneſs; he did not ſin, nor was there any guile in his mouth; a ſpotleſs Lamb. We have *that* on, which is a through conformity to the Law from the beginning of Life to the end of Life. But this Righteouſneſs not put on by Faith, we are not inveſted with any thing for which *God* ſhould declare and pronounce us righteous in the ſenſe of the Law; for every mouth muſt be ſtopped all the world is become guilty before God.

Arg. 2. If we are juſtified or pardoned upon the imputation of *Righteouſneſs without works*, then by the Imputation of Chriſts Righteouſneſs: But ſo we are, *Rom.* 4. 6, 7. *David* deſcribes *the bleſſedneſs of the Man to whom God imputes Righteouſneſs without works*; ſaying, *Bleſſed is he whoſe iniquity is forgiven.* The *former Propoſition* appears hence: becauſe there are but two ways whereby a Creature who hath a Law given him, *Do this and live, faiſand dye*, may be juſtified, either by pleading he hath done this, and not failed from the beginning of life, to the end; and ſo he is to be juſtified by his works, as Angels are juſtifiable: Or if he hath not ſuch works, by pleading the Righteouſneſs of a Surety. It follows therefore, ſince we have no ſuch works, and yet Righteouſneſs is imputed, it muſt be our Saviours; for he is our Surety.

Obj. G. W. *Divin. of Chriſt*, p. 64. ſaith, *This Righteouſneſs is not without the works of true living Faith, but without the works*

of

of the Law of works, which (in the following Page) he explains to be *the Ceremonial Law, requiring Circumciſion*. For, ſaith he, *if it ſhould be without the works of Faith*, Paul *and* James *would claſh.*

Anſw. 1. He knows we hold, that he who hath Chriſts Righteouſneſs imputed, hath works of ſincere Obedience alſo: that Faith which gives intereſt therein, is a working Faith: This *James* contends for; and that works manifeſt our Juſtification, becauſe they manifeſt the ſoundneſs of our Faith. A perſon is arreſted for a Debt of one hundred pounds, which he hath borrowed, and paid, and received an Acquittance for; the Judge clears him: It might be ſaid, he was cleared by his Acquittance, as evidencing Payment, , for which the Judge cleared him. Thus according to *James*, *Abraham* was juſtified by Works, as evidencing his Intereſt in Chriſts Righteouſneſs, for which God juſtified him.

2. He acknowledgeth that Righteouſneſs is imputed without works of the Law of works. This is all I contend for. For hence I conclude, that Righteouſneſs which is imputed, muſt needs be Chriſts ſinleſs Obedience from the beginning of Life to the end: becauſe God being true, who hath ſaid, [*Do this and live, fail and die*] and we having all failed, there is no way for us to be juſtified without the Imputation of Chriſts never-failing righteouſneſs.

3. He errs, calling the Ceremonial Law a Law of Works; in giving this, the Lord gave a Law of Grace to his people; that which ſuppoſed them fallen, and ſo unable ever by their works to attain to Righteouſneſs, and pointed at Chriſt their Remedy.

4. I ſuppoſe he looks on the works of Faith as conſtituting that Righteouſneſs which God is ſaid to impute. But then,

1. He would make the Scripture ſpeak thus, that God imputes works wrought by us, without works wrought by us.

2. And if the works of Faith be our juſtifying Righteouſneſs, then either the works of Faith *before* we are perfect, or *after* only. If *before*, it follows, *imperfect works are juſtifying Righteouſneſs*, and that God will declare them righteous or conform to his Law, who are not ſo; for imperfection is not conformity to Gods Law: and that God will acquit them as innocent, who are breakers of his Law; for imperfection is a breach of Gods Law.

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How can this conſiſt with Gods truth, who hath ſaid, *Curſed is he that continueth not in all?* Imperfection is no ſuch continuance. If works of Faith *only after* we are perfect, be our juſtifying Righteouſneſs, according to this Doctrine, all the people called *Quakers*, muſt look on themſelves as in a ſtate of Condemnation; for none of them are yet perfect, and not having reached perfection, they have not a juſtifying Righteouſneſs, ſo are not yet juſtifiable; and dying in their preſent ſtate, they muſt all look for damnation, and to periſh for ever: a moſt ſad and uncomfortable Doctrine.

3. But were the works of Faith perfect, yet could they not be a juſtifying Righteouſneſs, becauſe not a perfect obedience to the Law, from the beginning of life to the end thereof. Who dares ſay, Gods Law doth not require this? And if this be the thing Gods Law requires, and God ſaith, *Curſed be he that confirmeth not all the words of this Law to do them*, Deut. 27. 26. Shew how it conſiſts with the vearcity of God to juſtifie him that hath not in the beginning of Life, as well as in the end, done all the works of the Law, nor is yet inveſted with the ſinleſs everlaſting Righteouſneſs of Jeſus Chriſt.

4. He himſelf excludes the works of Faith from conſtituting out juſtifying Righteouſneſs: For he excludes the works of the Ceremonial Law. And will he ſay, that *Abraham* did not in Faith circumciſe his Son?

5. Since it is not ſaid, he imputes any thing we have performed, *for* Righteouſneſs: but he imputes *Righteouſneſs*; and ſince Righteouſneſs in point of Juſtification is exact conformity to the Law of God from the beginning of life to the end: it neceſſarily follows, that the Righteouſneſs imputed is ſomething granted *diſtinct* from whatever hath been performed by us, and that Chriſts Obedience to the Law whilſt on earth, is the thing granted; for this only can be called Righteouſneſs in point of Juſtification.

Arg. 3. As we are *made ſinners*, and condemnable by the Diſobedience of *Adam*; ſo are we *made righteous* and juſtifiable by the Obedience of Chriſt, *Rom.* 5. 19. *As by one mans Diſobedience many were made ſinners, ſo by the Obedience of one ſhall many be made righteous.* But the former is by Imputation, therefore ſo is the latter.

G. W. in anſwer to Mr. *Danſon's* Synopſis, p. 20. tells us, *We*

are

are made Sinners not by any imputation, but by a real participation of Adams *Sin.*

Anſw. As if theſe were inconſiſtent; whereas, *We could not be partakers of* Adams *ſin, were there no Imputation. Adams* ſin was his eating the forbidden fruit; we are not partakers of *this* by our actual commiſſion of it, it muſt be therefore by Gods imputation. It cannot be ſaid, we are partakers of *Adams* ſin, in that we are *perſonal Offenders.* Let the words be weighed. [*By one mans Diſobedience many were made ſinners,*] It is not here ſaid, *By many perſonal Diſobediences* we are made ſinners (though this be true.) *Adams* ſin of eating the forbidden fruit, is really ours, by it are we made ſinners, and this muſt needs be through imputation. The 12*th.* verſe clears it. ἐφ' ᾧ *In whom we all have ſinned.* Children are not excepted; and yet many of them never committed actual Tranſgreſſion. If it be ſaid, through *Adams* ſin we are deprived of Gods Image; our Natures are corrupt; It is true; this confirms our Doctrine; for this is the *puniſhment* of the firſt Tranſgreſſion: but how can it be that we ſhould be conceived in ſin, brought forth unclean, and deprived of Gods Image, and thus bear the puniſhment of *Adams* firſt ſin (before we were ever capable of actual Tranſgreſſion) but that we ſinned in *Adam*? God reckoned that firſt ſin to us as ours? God doth not puniſh that perſon in whom he doth not firſt ſee a tranſgreſſion. We conclude therefore, we are made ſinners not only by perſonal evil, but by imputation of *Adams* ſin alſo. And becauſe we are made righteous by Chriſts Obedience, as we are made ſinners by *Adams* Diſobedience, it follows, this is by imputation alſo, and not by converſion only, as *G. W. p.* 21. would have it.

This Text ſaith not, We are made righteous by the Obedience of *many*, that it ſhould be underſtood of every mans own Converſion; but of *one*. As the Diſobedience *Adam* wrought in his own perſon on earth, makes us ſinners; ſo the Obedience Chriſt wrought in his own perſon on the earth, makes us righteous; which muſt needs be by Gods imputing, reckoning, and making over to us, when Believers,

Arg. 4. For what God *frees us from the Curſe of the Law*, for that doth God juſtifie us: But for Chriſts Sufferings imputed doth God free us from the Curſe of the Law: Therefore for Chriſts ſufferings imputed, doth he juſtifie us. The *Major* is evident;

evident; for to be juſtified implies an acquittance or freedom from the Curſe of the Law. The *Minor* alſo *Gal.*3.13. Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us. It is for the ſake of Chriſt ſufferings we are freed. And if it be not imputed, and ſo made ours and reckoned to us as undergone for us, how ſhould any of us reap the benefit of it? or one more then another? And if we were not diſcharged from the Curſe for the ſake of Chriſts ſufferings imputed, but for faith, and the works that follow, without the imputation of Chriſts ſufferings, then Chriſt bore the Curſe of the Law for us in vain.

Arg. 5. What was *Typified in the Ceremonial Law*, is certainly accompliſhed. But the imputation of Chriſts ſufferings was Typified in the Ceremonial Law, *Exod.* 24. 8. *Moſes took the blood and ſprinkled it on the people, and ſaid behold, the blood of the Covenant. Heb.*9. The Holy Ghoſt tells us this was in order to remiſſion. What did this ſprinkling Typifie but the imputation or application of Chriſt ſufferings to us? There is no pardon, no juſtification without it, *1 John* 1. 7. *Chriſts blood cleanſeth from all ſin:* Yet if it be not applyed, how can it cleanſe? Gods promiſe therefore is, *Iſa.* 52. 17. *He ſhall ſprinkle many Nations.* And *Heb.* 12. 24. Chriſts blood is called the *blood of ſprinkling*; *Ye are come to the blood of ſprinkling*; becauſe it cleanſeth only as it is applyed unto us.

Arg. 6. For what we are *freed from condemnation*, for that we are juſtified. But for the death of Chriſt imputed or reckoned to us are we freed from Condemnation, *Rom.*8.34. *Who is he that condemneth? It is Chriſt that died.* Therefore for Chriſt death imputed are we juſtified.

Arg. 7. From the *expreſs teſtimony of the Holy Ghoſt*, Rom. 5. 9. *Much more then being now juſtified by his blood ſhall we be ſaved from wrath through him.* Rom. 3. 24. *Being juſtified freely by his grace through the redemption that is in Chriſt.*

Arg. 8. For what God doth *pardon and accept us, for the ſame* doth he juſtifie us. For to be juſtified is to be pardoned, and the ground of juſtification is the ground of acceptation: But we are pardoned for the ſake of Chriſts death imputed, *Col.* 1. 14. *We have Redemption through his blood, the forgiveneſs of our ſins:* Eph. 1. 6. *We have Redemption through his blood, the forgiveneſs of ſin.* Matth. 26. 28. *This is my blood of the New Teſtament, which is ſhed for many for the remiſſion of ſins.* We are accepted for the ſake of Chriſt our ſurety, whoſe ſufferings and righteouſneſs are

imputed, and ſo made ours. *Eph.*1.6. *We are accepted in the Beloved.* 2 Cor.5.19,21. *God was in Chriſt reconciling the world to himſelf, not imputing their treſpaſſes unto them. For he hath made him to be ſin for us, who knew no ſin, that we may be made the righteouſneſs of God in him.* It is evident that for the ſake of what Chriſt hath done and ſuffered, we are pardoned and accepted. And indeed there is no other way to obtain pardon, *Heb.* 9.22. *Without ſheding of blood there is no remiſſion.* Nor to be accepted. *Exod.* 17.3. *What man ſoever there be of the houſe of* Iſrael, *that killeth an Ox or a Lamb or a Goat,* ver. 4. *and bringeth it not to the door of the Tabernacle, blood ſhall be imputed to that man; he hath ſhed blood, and that man ſhall be cut off from his people,* v. 5. *to the end the Children of* Iſrael *may bring their ſacrifices to the Prieſt.* This Typifies, that if we think to have the beſt ſervices that we are enabled to perform accepted immediately as from us, and not for the ſake of Chriſt our Prieſt preſenting them to the Father for us, in the merit of that ſacrifice he offered once for all; they are ſo far from acceptation, that for this God will cut us off from his people: He will as ſoon accept of *Murther* from us as ſuch a ſervice. It remains therefore that Chriſts obedience to the death of the Croſs, is the only righteouſneſs for which, made ours, God doth juſtifie us.

Arg. 9. I did argue by a ſimilitude in the ſecond diſpute for explication ſake; becauſe they do ſo much deteſt to hear of *a righteouſneſs wrought without us,* and will be juſtified by no righteouſneſs but what is wrought within them. Thus I form my Argument. If the Righteouſneſs we are juſtified by, *is a garment, a Robe, even the beſt Robe,* then we are juſtified by a Righteouſneſs wrought without us. For our Garments are not wrought within us, but without us; and we may well conceive that the Holy Ghoſt makes uſe of this ſimilitude as for other ends, ſo for this in point of juſtification, to illuſtrate how that Righteouſneſs for which we are juſtified, is wrought without us, even by our Saviour Chriſt when he was upon the earth here, obeying his Father to the death: But the Righteouſneſs we are juſtified by, is a Garment, *&c.* In this Diſpute I found nothing at all of ſolidity in my Adverſary, ſo much as in his Anſwer to this, *The upright put on Zeal for a Cloak, and Righteouſneſs for a Garment;* (which is true of the Righteouſneſs of Sanctification,) and *is this Righteouſneſs wrought without them?*

Anſw. Hence it follows, the Holy Ghoſt doth not *always* uſing this

this ſimilitude, intimate to us that that Righteouſneſs which is put on, is wrought without us. However *he may ſometimes.* And that he *doth*, Luke 15.22. *Bring forth the beſt Robe, and put it on him,* I thus prove. By this Robe the Holy Ghoſt underſtands Chriſts Righteouſneſs, even obedience unto death: For, not to ſpeak of *increated* Righteouſneſs, even the *eſſential* and *incommunicable* Righteouſneſs of God, which never was wrought within or without, but is the Eternal God-head: There is a four fold Righteouſneſs.

1. The *ſincere obedience* of an upright man.

2. The *perfect but looſable* Righteouſneſs of the firſt man in Innocency.

3. The *perfect but, confirmed* obedience of the bleſſed Angels.

4. The *perfect, everlaſting and infinitely pretious obedience* of the Lord Jeſus Chriſt, when he was in our Nature on the earth, doing alwayes thoſe things that pleaſed the Father. This laſt muſt neceſſarily be underſtood by the beſt Robe. For this Righteouſneſs of Chriſt is better than the *firſt*, becauſe that was not a Continuance in all from the beginning of Life: Then the *ſecond*, becauſe that was not a Continuance in all to the end of Life: Then the *third*, becauſe that is but the Righteouſneſs of a Creature; whereas this is the Righteouſneſs of God himſelf. For God in our Nature obeyed God; and this is Righteouſneſs *of infinite value and excellency, the very beſt Robe.* It would be horrid blaſphemy for any to ſay, his own Righteouſneſs, that which he himſelf is enabled to perform in his own perſon, is a better Robe then this Righteouſneſs of the Son of God. Since then God beſtows Righteouſneſs on a returning Prodigal, and ſtiles it the beſt Robe, he would have us to underſtand by it a Righteouſneſs wrought without us: There being none wrought within us ſo good: We are juſtified then by that Righteouſneſs of Chriſt which he wrought without us.

Arg. 10. Either we are juſtified by Chriſts Righteouſneſs imputed, and ſo made ours upon believing, or we are juſtified by the *Deeds of the Law*: the Apoſtle knew no *Medium*, nor is there any revealed. For either we muſt be juſtified by *our own perſonal obeying Gods Law or Will, or by our ſureties obeying it for us. Our own perſonal* obediences to Gods will are the deeds of the Law. Whether we obey in our own ſtrength or Gods ſtrength, they are the deeds of the Law; whether we obey from Faith, or without Faith, they are the deeds of the Law: For the Law requires what we do, otherwiſe it were

not obedience. But how full is the Scripture telling us, by the Deeds of the Law ſhall no fleſh living be juſtified? The only way of juſtification then is by our Sureties obedience for us, which muſt therefore be imputed to us, and ſo made ours; how otherwiſe ſhould we reap benefit by it?

Arg. 11. That for which we are juſtified muſt be of that worth as to *redeem our loſt ſouls.* But Chriſts ſufferings only, no Righteouſneſs wrought by us, is of that worth as to redeem our loſt ſouls. Therefore for the ſufferings of Chriſt, and not for any Righteouſneſs wrought by us, are we juſtified. This Argument God enabled me, the firſt Diſpute, to preſs with full enlargement on the Conſciences of the People to ſecure them from the ſoul-deſtroying error of this man. He hints it, *p.* 23. And all he anſwers is, *ſuch a way of juſtification ſhuts out ſanctification and holineſs*; which is indeed no Anſwer, but an Objection. To which I anſwer, it ſhuts it out from being our juſtifying Righteouſneſs: For if Sanctification and Holineſs were it which redeems our loſt Soul, and for which, we are acquitted, in vain did Chriſt ſuffer for us that we might be redeemed and acquitted thereby. But it doth not ſhut it out either as inconſiſtent, or as a needleſs thing, *Rom.* 3. 31. *Do we make void the Law through Faith? God forbid: Yea we eſtabliſh the Law.* It is ſo far from being inconſiſtent, that they are inſeparable, and the one a means to the other: Flying out of our ſelves, as ſeeing nothing but matter of condemnation in our ſelves, to Jeſus Chriſt by Faith; and apprehending the purity and holineſs of our Saviours heart and life, the ſufficiency of his ſufferings to redeem our ſouls from wrath; and that on his account God is ready to forgive and receive us to favour; hereupon our hearts turn to God, we diſlike our ſins, we are ſweetly engaged to pleaſe God in all things. Thus God purifies our hearts by Faith. Thus are we ſanctified by Faith which is in Chriſt. And a lively Faith will work by love. And though Holineſs be not needful to conſtitute a juſtifying Righteouſneſs, yet is it needful to teſtifie our love to God and Chriſt for providing ſuch a Righteouſneſs for us, and to pleaſe God, and to honour God; and that we may be a good example to our neighbour; and that we might have a good evidence of the ſoundneſs of our Faith; and to teſtifie our ſubjection to God who requires it of us. But to return, I prove the *Major.* Our ſouls were loſt, *Luke* 19. 10. *The Son of Man is come to ſave that which was loſt.* 2 Cor. 5. 15. *All were dead.*

dead. Matth.20.28. *The Son of man is come to give his life a Ranſome for many.* If our ſouls were not loſt and undone, what need this? we were lyable to the Curſe, becauſe we had not continued in all; this is to be loſt. And if we were loſt, that for which we are juſtified muſt needs have worth in it to redeem loſt ſouls. What is not ſufficient to redeem our loſt ſouls, cannot be ſufficient to juſtifie us. It is impoſſible to be juſtified, and yet left in a loſt condition. *The Minor* hath two parts.

1. *No Righteouſneſs wrought by us is of worth* to redeem our loſt ſouls. Conſider the worth of our ſouls. The Body is more then raiment, the natural life is more to us then all the world: *Skin for Skin, and all that a man hath will he give for his Life.* How precious is the ſoul, capable of an everlaſting fruition of God, capable of everlaſting torments in hell? what can we give to God worth our ſouls? Conſider what it is to have our ſouls loſt; it is to have them obnoxious to Gods curſe, which if we have it will be an everlaſting deſtruction from the glorious preſence of God, an everlaſting torment in the flames of hell. Go ye curſed into everlaſting fire. Now what can we give to God proportionable to ſo great a loſs, to ſo great ſufferings? Sanctification and Holineſs, or a little faith and the works that follow: This is likely to do! There is no real Sanctification, no real Holineſs, till by Faith a perſon flies out of himſelf to Chriſt for redemption. But if it were otherwiſe, could this redeem our loſt ſouls? At Dice a man looſeth an eſtate of Ten thouſand a year: he to whom it is loſt gives the Looſer a Cottage; the Looſer would fain give this Cottage to have his eſtate again. Thus ſillily thou acteſt who thinkeſt that thy loſt ſoul may be redeemed with any thing of thine without the merit of Chriſts blood and ſufferings. If Faith and the works that follow, if Sanctification and Holineſs without Chriſts dying for thee could ſuffice to redeem thy loſt ſoul, Chriſt gave his Life a ranſom in vain.

2. *Chriſts ſufferings are of that worth that they are abundantly ſufficient to redeem our loſt ſouls.* If not, I am willing mine ſhould periſh everlaſtingly. But he is God bleſſed for ever who purchaſed the Church with his blood, *Act.* 20. 28. In his ſufferings then there is worth enough, worth abundantly enough to redeem our ſouls for ever: *Heb.*9.12. *He hath obtained eternal Redemption for us.* We may be as confident of it as we are that we live. Our ſoul is pretious, and Chriſts blood is as pretious, and far more

pretious, 1 *Pet.* 1.17,18. We are not redeemed with corruptible things; but with the pretious blood of Christ. Let us then with *Paul* abhor all sanctification *in us*, all Holiness, all works of Faith, whatever is wrought by us; *in comparison* of what we spie by faith *in Christ*, And let us put our whole trust in *Christs sufferings*, for the redemption and acquittance or discharge of our lost souls, from whatever damnation they are by sin exposed unto; that is, for justification.

*Arg.*12. For that only doth God justifie us, which doth suffice to *turn away his wrath from us*. But Christs sufferings only, not any thing done or suffered by us, is that for which God doth justifie us. This Argument was also pressed the first dispute, and enlarged. And there not being one word of answer pertinent in his book, I proceed, and prove the *former Proposition*. Gods wrath hath been kindled against us. *A Fire*, saith God, *Deut.*32. 22. *is kindled in mine anger, and shall burn to the lowest Hell*. Tophet *is prepared*. *Adam* (unto whom God said, *in the day thou eatest thereof thou shalt die the death*) sinned, and kindled Gods wrath against himself and all his posterity; for we are by Nature the Children of wrath. In our own persons likewise we have failed of continuing in all, and hence is Gods wrath up against us; for *the Law worketh wrath*. If Gods wrath hath been stirred up against us, it cannot be that we should be justified till his wrath be turned away. God burning in his wrath is ready to condemn us, to take vengeance on us, to consume us as fire; not to justifie and acquit us from our ill deserts. That therefore for which we are justified must suffice to turn away Gods wrath from us. The *next Proposition* consists of two parts.

1. *Nothing done or suffered by us, sufficeth to turn away Gods wrath*, Heb.10.5. *Sacrifice and offering thou wouldest not*. Isa. 40. 16. Lebanon *is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering*. ver. 15. *The Nations are but as a drop of the Bucket*. How can it be that we poor nothings should be able by doing or suffering any thing, turn away the wrath of this Great self-sufficient Soveraign offended with us? Can fallen Angels do or suffer any thing? When we are made to suffer in our own persons, it is *for ever, for ever* that we suffer, because miserable worms we never can suffer enough, that his wrath should be turned away from us. And if burning Ten thousand Millions of years in Hell is not enough to turn his wrath away; how little reason is there

to

to imagine, that a little faith, and the works that follow, ſhould ſuffice? If this were enough, then in vain did Chriſt ſay, *Heb.*10. 7. *Lo, I come to do thy will O God.* In vain was *Chriſt our Paſſover ſacrificed for us*; for what end did he come, for what end was he ſacrificed for us, but that he might make attonement for us, that he might make Reconciliation for the ſins of the People, that he might turn away wrath, and ſo the deſtroying Angel might paſs over us?

2. *Chriſts ſufferings do ſuffice to turn away Gods wrath from us.* 1 Jo. 2.1,2. *We have an Advocate with the Father, Jeſus Chriſt the Righteous, And he is the Propitiation for our ſins.* Heb.13.12. *But this man after he had offered one ſacrifice for ſins, forever ſat down on the right hand of God.* Eph.5.2. *Chriſt hath loved us, and given himſelf for us an offering and a ſacrifice to God, for a ſweet ſmelling ſavour.* Let us then place no confidence in ſanctification, holineſs, faith, and the works that follow, as if theſe (laying aſide Chriſts death on the Croſs) could turn away Gods wrath and render God ſo well pleaſed with us, as to diſcharge, acquit, juſtifie us; but let us by true faith repoſe all our truſt in Jeſus, who offered himſelf a ſacrifice for us, for juſtification, deliverance from wrath to come; He is the only *hiding place from the ſtorm*; the only *covert from the tempeſt.*

Arg. 13. That for which God juſtifies us muſt ſuffice to *ſatisfie his juſtice for our tranſgreſſion.* But Chriſts ſufferings only, nothing done or ſuffered by us, can ſuffice to ſatisfie Gods juſtice for our tranſgreſſion. Therefore Chriſts ſufferings, and not any thing done or ſuffered by us, is that for which God doth juſtifie us. Juſtice is ſatisfied upon tranſgreſſion, when it hath duely puniſhed it. This premiſed, I prove the *Major.* We having not continued in all, *God will not juſtifie us without ſatisfaction to his juſtice for our ſin.*

1. We may judge of this by Gods dealing with *fallen Angels*, there being no proviſion made for the ſatisfaction of Juſtice for their fall; God will never juſtifie them: but they are to be condemned, and bear their deſerved puniſhment for ever. Why ſhould we imagine that God will juſtifie any of us, who have fallen as well as they, never puniſhing our fall, as juſtice doth require?

2. We may conclude it from *Gods Law*; the contents whereof are all equal, holy, juſt, and good. In the Law we may take notice

of

of three things, each of which are concluſive of the point in hand.

1. Gods *Judgement*, which is alwaies according to truth; and he hath judged that whoever of us, in the leaſt tittle, do break ſo equal, ſo holy, juſt, and good a Law, we do deſerve his Curſe. If he had not thus judged, he would not have added this ſanction to his Law, and ſaid, Curſed is he that continues not in all. God judgeth this but a meet and deſerved puniſhment. And ſhall we imagine that God will not do what is meet to be done? That God ſhould not act according to his own Judgement? Hence I think, we may conclude God juſtifieth none of us without puniſhing our ſins.

2. Gods *Truth*, God having ſaid in the day thou eateſt thereof thou ſhalt die the death, and curſed is he that continues not in all; doth not his truth engage him to execute his juſtice in puniſhing ſin? ſhould mercy offer to pronounce any man abſolved, his ſin unpuniſhed, Truth would ſtop the mouth of mercy, and ſay, hold, I have ſaid, Curſed is he that continues not in all, and I cannot but be true. Hence I conclude, no offender is juſtified but his ſin is puniſhed to the full.

3. Gods *will and purpoſe*; In the day thou eateſt, thou ſhalt die the death. If it be his will and purpoſe to puniſh ſin in us, he doth it. *Whatſoever the Lord pleaſed, that did he.* Then no fallen man is juſtified but is ſin is puniſhed, and ſo juſtice his ſatisfied for that his ſin.

4. We may demonſtrate it from *Gods not ſparing his own Son*, Rom.8.32. *He that ſpared not his own Son, but delivered him up for us all.* What made Gods juſtice lay on ſo? did Chriſt ever by ſin provoke to this? will God puniſh where there is no ſin? This is an *Ocular demonſtration*. The Faith of a Believer that is juſtified can here ſee Juſtice puniſhing *his* tranſgreſſion; and that he is not juſtified without full ſatisfaction to Juſtice, God hath puniſhed then the ſins of all that are juſtified in Jeſus Chriſt. And the Holy Ghoſt tells us, *Heb.2.10.* This became God. *It became him for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through ſufferings.* Did it not become God to act according to his Judgement? according to his Truth? according to his Juſtice? having executed his juſtice on ſome of his offending Creatures, fallen Angels; not to let the ſins of his other offending Creatures,

fallen

fallen Men and Women, to go unpuniſhed? The point is clear, That for which God juſtifies us who have been Tranſgreſſors, muſt be that which ſatisfies his Juſtice for our Tranſgreſſions. The next *Propoſition* hath two parts.

1. *Nothing done or ſuffered by us, can ſuffice to ſatisfie Gods Juſtice.* Every known ſin is a wilful rejection of infinite Goodneſs, a free choice of infinite Diſpleaſure, a bold contempt of Infinite Majeſty, preſumptuous Rebellion againſt infinite Soveraignty; and a diſdainful making him a Liar, who is infinitely a Lover of Truth: It therefore carries infinite demerit with it; and nothing ſhort of infinite puniſhment, or ſufferings of infinite wrath can poſſibly ſuffice to ſatisfie for it. But what proportion to Infinity can any thing we do or ſuffer, bear? Why do men lie in Hell to all eternity, but becauſe they are not able to bear a Curſe proportionable to the Infinity of Gods perfections, againſt whom they have offended? Faith, and the Works that follow, can this without the imputation of Chriſts Sufferings, ſatisfie Gods Majeſty for our ſin? It is Blaſphemy againſt God, it is moſt damnable Idolatry to ſuppoſe it. It is to debaſe God, and make him our Equal; this is Blaſphemy: It is to exalt our ſelves, and make our ſelves Gods Equal; this is Idolatry in the higheſt degree. For there is none but Gods equal, and this is God himſelf in our Nature, that is capable to ſatisfie God for ſin, *Zach.* 13. 17. *Awake, O Sword, againſt my Shepherd, againſt the man that is my fellow, ſaith the Lord of Hoſts.* If we crawling worms can ſatisfie Gods Juſtice any way for our ſins, then Chriſt received the Stroak of Gods Jvſtice in vain.

2. *Chriſts Sufferings ſuffice to ſatisfie Gods Juſtice.* To compremiſe this Argument; If when we lay under the Sentence of Death, *Chriſt became Surety for us, had our ſins imputed to him, died for us, God accepted his perſon, his Sacrifice, and for his ſake turns away his wrath from us, forgives us, frees us from Condemnation, is reconciled to us, ſaves us*; then Chriſts Sufferings do ſuffice abundantly to ſatisfie Gods Juſtice for our ſins. But the Antecedent is true, therefore the Conſequent alſo.

1. We lay under the ſentence of Death, *Eph.* 2. 3. *We were by nature the Children of wrath, even as others.*

2. Chriſt became our Surety, *Heb.* 7. 22. *By ſo much was Jeſus made the ſurety of a better Teſtament.*

3. He died for us, 1 *Cor.* 15. 3. *Chriſt died for our ſins according to the Scripture.*

4. God accepted of his Sacrifice, *Eph.* 5. 2. *He gave himſelf for us an Offering and a Sacrifice to God, for a ſweet ſmelling Savour.*

5. God accepted of his Perſon, *Heb.* 8. 1. *Now of the things which we have ſpoken, this is the ſum; We have ſuch an High Prieſt who is ſet on the Throne of the Majeſty in the Heavens.*

6. For his ſake doth God turn away his wrath from us, 1 *John* 2. 2. *He is the propitiation for our ſins; He ſaves us from the wrath to come.*

7. For his ſake doth God forgive us, *Col.* 1. 14. *In whom we have Redemption through his Blood, the forgiveneſs of our ſins.*

8. For his ſake doth God free us from Condemnation, *Rom.* 8. 1. *There is therefore now no Condemnation to them that are in Chriſt Jeſus.*

9. For his ſake is God reconciled to us, *Rom.* 5. 10. *If when we were enemies, we were reconciled to God by the death of his Son.* 1. Pet, 3, 18. *Chriſt alſo hath once ſuffered for us, the juſt for the unjuſt to bring us to God.*

10. For his ſake he ſaves us, *Rom.* 5. 9. *Much more then being now juſtified by his blood, ſhall we be ſaved from wrath through him.* What can we deſire more to manifeſt that Gods Juſtice is fully ſatisfied for our ſins by the ſufferings of Chriſt? Chriſts Sufferings then are the *hope* ſet before us, and God hath ſpoken with an Oath, *That by two immutable things in which it is impoſſible for God to lie, we might have ſtrong Conſolation, who are fled for refuge* (from the Stroke of Gods Juſtice) *hither.* Chriſts ſufferings fled to by Faith, are they, for which God will juſtifie us. For in regard they have fully ſatisfied Juſtice for our ſins, we may be confident they will ſecure us from Condemnation; it being againſt Juſtice it ſelf to puniſh thoſe ſins a ſecond time, that have been puniſhed to the full already. Againſt this Doctrine of Satisfaction, *G. W. Div. of Chriſt,* objecteth many things. I ſhall briefly run them over, and reduce them to five Concluſions.

Obj. 1. *Satisfaction is not needful. Cannot God command his wrath?* p. 62. *Cannot he ſatisfie and pleaſe himſelf? Man can pardon without ſatisfaction: this were to render God more cruel than man,* 62. Such Blaſphemy is this man not afraid to utter: The

Lord

Lord convince and humble him. But I anſwer; Canſt thou Reader, ſee fallen Angels tormented in hell to all eternity, becauſe Gods Juſtice is no way ſatisfied for their ſins, and yet ſay, what need is there for any ſatisfaction? When God judgeth it meet all ſin ſhould be puniſhed, when in his Threats he hath declared his Will and Purpoſe for it, bound himſelf by his Truth and Faithfulneſs; canſt thou yet ſay, what need have I of any Saviour to ſatisfie Juſtice for my ſins? When God ſpared not his Son, wilt thou ſay, what need theſe Stroaks of Juſtice? Yet if this Doctrine be true, God is cruel in this mans eyes. Poſſibly he will ſay too, If God doth damn the Impenitent, if he damnes the fallen angels, he is cruel; for he can command wrath. Can a King forgive all violation of his Laws without puniſhing any, and reign? It would not be his perfection, to do this, it would be his ſin. *Eli*'s not puniſhing his Sons, coſt him dear; and ſo did the like offence coſt *David*. The Lord would have us forgive private Injuries for his ſake, who will make us ſatisfaction, when the Offender cannot; as he himſelf is willing to forgive us for Chriſts ſake, who hath made him ſatisfaction, which we cannot, *Eph.* 4. 32. *Forgive one another, even as God for Chriſts ſake hath forgiven you.* And ſince we have aſſurance that it is the free pleaſure and purpoſe of God, according to the truth of his Word, and as he judgeth it meet to puniſh all ſin; and that he hath puniſhed our ſin in his Son: how *vain* is it now to queſtion, Cannot God appeaſe his own wrath? If God will not juſtifie us without ſatisfaction, we are not to look for it any other way; but rather admire and heartily embrace his Mercy, in that for Chriſts ſake, he is willing to forgive us.

Obj. 2. Chriſts Sufferings *could not* be any ſatisfaction to Gods Juſtice for our ſins: For *they were Perſecutors that imputed ſin to him.* p. 63. *Nothing but a Creature ſuffered. He ſuffered by ſinners, and under the burden and weight of their Tranſgreſſions. His tender Spirit ſuffered for Tranſgreſſors, foreſeeing wrath coming on them.* p. 58. *He ſuffered not eternal death, not that height of revenge as goes againſt Reprobate Angels,* p. 9. *Not infinite Wrath,* pag. 45.

Anſw. Whatever Perſecutors did, it muſt not be denied that *God laid on him the iniquity of us all*: Nor that *God made his Soul an Offering for Sin,* though men were Inſtruments of part of his Sufferings. Not only did he *grieve* foreſeeing mens miſery; but

he *bore the killing ſtroak* of Gods Juſtice, to prevent the miſery of all that believe in him. Without his *Death* Juſtice would not ſuffer that we ſhould be forgiven, *Without ſhedding of Blood there is no Remiſſion.* For the ſake of his Death, Gods wrath is appeaſed towards us; he forgives, accepts, loves, ſaves us. What can be more evident than that Gods Juſtice is ſatisfied in his Death? And for that perſon, who is God, to ſuffer a *Temporal* Death (though in his humane nature only) this is of infinite value; an *infinite abaſement, a ſtroak of infinite wrath*; for had not Gods wrath againſt ſin been infinite, he would not thus have ſtruck *a perſon of infinite worth and dearneſs* to him, interpoſing as Surety between him and us miſerable ſinners. For *God* in our Nature to ſuffer what he did, this is more than for *Men or Devils* to ſuffer Gods eternal wrath or revenge; this wrath more clearly ſhines in the *Infinitude* of it, in thus ſmiting *the Brightneſs of his Glory, and the expreſs Image of his Perſon*, than in the eternal damnation of Men and Devils in the unquenchable Flames of Hell.

Obj. 3. It cannot be that God ſhould *puniſh our ſins in Chriſt* to ſatisfie his Juſtice; *God doth not hate his Son*, p. 52. *God bears Infinite love to his Son. His Law is, the Son ſhall not bear the iniquity of the Father, but every man his own ſins.*

Anſw. That Law admits exceptions; One is this; Except one man *voluntarily becomes Surety* for another; In this caſe, Gods Law is, *Take his Garment.* And he that is *Surety for a Stranger*, ſhall ſurely ſmart for it. In regard then, Chriſt voluntarily became Surety for us, in puniſhing him for our Sins, God doth not act contrary to this Rule. And in regard Chriſt could *conquer* his Sufferings, and they, according to the everlaſting appointment of God, were to be a Step to his own eternal advancement, as well as the Salvation of his choſen; it was an act of Gods *Dear Love* to chuſe him forth for this Undertaking, though for a time he poured forth his wrath upon him for our Iniquities, *Iſa.* 42. 1. *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth.*

Obj. 4. Chriſts death *did not* make ſatisfaction to Gods *Juſtice* for our ſins. *God promiſeth pardon upon our repentance and turning*, p. 40. *If ſatisfaction be made, what need could there be of Chriſts Interceſſion?* p. 15. *Why are not all out of Priſon, and Fetters? Why doth the Debt of Obedience ſtill remain?* p. 60.

Why

Why are thoſe for whom Chriſt died, ſtill puniſhed? p. 61.

Anſw. It is *for Chriſts ſake* that God doth pardon upon repentance; there is no pardon for fallen Angels promiſed upon their repentance, becauſe Chriſt ſatisfied not for them. But having *purchaſed* Salvation for us, at the hands of *Juſtice*, by his Interceſſion he *obtains* the purchaſe at the hands of *free Grace*; and ſo applies it to us. *Chriſts Death* doth ſo glorifie Gods *Juſtice* in our Salvation, as if therein he had put forth no act of Grace: *Chriſts Interceſſion* doth ſo glorifie Gods Grace in our Salvation, as if therein he had put forth no act of *Juſtice*. This Satisfaction was deſigned for all them, who through ſpecial Grace, in time believe. Theſe all are delivered here from the guilt and reigning power of their ſins; and ſo are out of their Fetters; and ſhall hereafter be delivered from the being of ſin. It is required of them, that they be obedient, which is but Gratitude. Being diſobedient, they ſhall be corrected, for their good; which is but Love and Kindneſs. They are to ſuffer nothing from revengeful wrath; nothing in order to the ſatisfying of Gods *Juſtice*; they ſhall never come into Condemnation.

Obj. 5. This Doctrine is *mans Invention. Did Chriſt ſatisfie that man might take liberty to ſin?* As *if a Prince ſhould grant an Act of Indempnity, that his Subjects might ſpread Dung on his Face*, p. 48.

Anſw. How will mad men ſpurn away Gold, and caſt Dirt on thoſe that tender it to them? Since Mankind fallen, muſt needs, according to the truth of Gods Laws eſtabliſhed, periſh for ever, as well as fallen Angels, if we had had no Mediator to expoſe himſelf to the Stroak of *Gods Juſtice* engaged and reſolved to puniſh our ſins: Since for Chriſts ſufferings ſake it is, that we are pardoned, accepted, ſaved; all this according to the unerring Scriptures of our moſt glorious God: He muſt ſhut his eyes againſt the Sun, who will not ſee that this Doctrine of Satisfaction is according to truth: Nor doth it tend to Licentiouſneſs: If a diſcovery that the leaſt ſin deſerves Gods infinite wrath; that upon commiſſion of the leaſt ſin nothing can free us from everlaſting burnings, but the Death of Jeſus Chriſt in our ſtead; that for the ſake of Chriſts death God is moſt freely ready to forgive all our ſins; if this tends not to break the heart for ſin, to turn the heart to God, to engage the heart with everlaſting indignation againſt what is diſpleaſing

to

to the Lord; what is? Nor can this Writer nominate one of us, that encourageth men to take liberty of ſinning from the conſideration of Chriſts ſatisfaction. Nay he cannot but know that our common doctrine is, none are ſharers in the benefit of this ſatisfaction, but thoſe who have ſuch lively apprehenſions of it by Faith, as kindleth love to God and Chriſt above their lives, and engageth their hearts in all obedience. It is true ſuch have many faylings, but far from open petulant deriſion and contempt of God; their unavoidable infirmities are their burthen, in theſe they can read their own deſerts, even to have them as dung caſt back into their faces, and to be rejected for them; but their ſin is their miſery, they loath themſelves, and ceaſe not to make their ſpotleſs Saviour, who bled for them, their refuge; and thus in him they have peace, comfort, ſafety, Salvation. The Lord convince and humble ſlanderers, and eſtabliſh his own people in his Truth.

Concerning Election and Reprobation.

I Should not have medled with this deep myſterious point, but that by his additional depravation of Gods truth, he hath engaged me thereunto. I ſhall therefore God aſſiſting, briefly lay down, manifeſt, and vindicate the truth, ſo far as I ſee it oppoſed. And *here*, this Propoſition. *That God did moſt freely, unchangeably, and from all eternity chooſe ſome particular perſons, to partake of ſaving grace and ſalvation by Jeſus Chriſt, for the praiſe of the glory of his grace.* From whence it will neceſſarily follow, that he hath reprobated, or paſſed by others. I muſt manifeſt this by parts.

1. Gods *Act*, which eſſentially takes in the object thereof, he hath choſen ſome particular perſons, 2 *Theſ.* 2.13. *God hath choſen you*, Jo. 15.19. *I have choſen you.* Eph. 14. *He hath choſen us.* This being directly denyed I ſhall adde Arguments.

Arg. 1. Particular perſons in time *receive mercy*, are converted, made to perſevere, are ſaved; therefore did God decree this before hand. For God *worketh according to the Counſel of his own will*, Eph. 1.11.

Arg. 2.

Arg. 2. God hath made *abſolute promiſes* of the firſt ſaving grace; *Ezek.* 36. 25, 26. *I will ſprinkle clean water upon you, and you ſhall be clean. A new heart will I give you.* Chap. 11. 19, 20. *I will give them one heart, and I will put a new ſpirit within you: I will take the ſtony heart out of their fleſh, and give them a heart of fleſh, that they may walk in my Statutes,* Jer. 31. 33. *This is the Covenant that I will make with the houſe of* Iſrael *in thoſe dayes, ſaith the Lord, I will put my Laws in their inward parts.* Iſa. 54. 13. *All thy Children ſhall be taught of the Lord.* Theſe promiſes are but a declaration of his purpoſe or Decree; and they are not made concerning all, but particular perſons, whom God hath in his eye to ſave; otherwiſe every one would be made clean, would have a new heart, a heart of fleſh, Gods Law written in his heart, would be taught of God, and ſo come to Chriſt; but experience ſhews the contrary.

Arg. 3. Perſons *by name*, are particular perſons; but God hath choſen perſons by name: *Rev.* 13. 8. *All that dwel on the earth ſhall worſhip the beaſt, whoſe names are not written in the ſlain Lambs book of Life from the foundation of the world.* So may the words be read.

Arg. 4. All that are choſen *do infallibly believe* in time, and partake of Chriſts Righteouſneſs: *Act.* 13. 48. *As many as were ordained to eternal life believed,* Rom. 11. 7. *The Elect have obtained it:* Therefore ſome particular perſons were Elected; for if all were Elected, all would infallibly believe, and ſo partake of Chriſts Righteouſneſs.

Arg. 5. *Jacob* was a particular Perſon, and loved, before he had done any good according to Gods purpoſe of Election; *Rom.* 9. 11.

Arg. 6. God *knows* his Elect from others, and this not only after, but alſo *before* they are called. 2 *Tim.* 2. 19. *The foundation of God ſtands ſure, having this Seal; the Lord knoweth them that are his.* Jo. 13. 18. *I know whom I have choſen.* Jo. 10. 14. *I am that good ſhepheard, and know my ſheep.* ver. 16. *Other ſheep I have, which are not of this Fold; them alſo I muſt bring, and they ſhall hear my voyce.* Therefore are they particular Perſons. *Theſe* and not others that the Lord hath choſen. *Jo.* 6. 37. *All that the Father giveth me ſhall come to me.*

Arg. 7. This appears from the very *Nature of Election*, for where all are taken, or all are left, there can be no Election.

2. The

2. The *end and intendment* of this Act. This, *with reſpect to Man* is, that he might partake of ſaving grace. *Eph.*1.4. *According as he hath choſen us that we ſhould be holy; That we might alſo partake of Salvation by Jeſus Chriſt.* 2 Theſ.2.13. *God hath choſen you to Salvation.* 1 Theſ. 5. 9. *God hath not appointed us to wrath, but to obtain Salvation through Jeſus Chriſt our Lord* with *reſpect to God*, that the glory of his grace might be praiſed, as we have it expreſt, *Eph.*1.6. *verſe* 11, 12. *Predeſtinated that we ſhould be to the praiſe of his glory.*

3. The Properties of his Act.

1. *Moſt freely* did God Elect thoſe that are Elected. *Rom.* 9. 11. *The Children not being yet born, neither having done good or evil, that the purpoſe of God according to Election might ſtand, not of works, but of him that calleth; it was ſaid the elder ſhould ſerve the younger, as it is written,* Jacob *have I loved, and* Eſau *have I hated.* Though theſe laſt words were ſpoken when *Eſaus* poſterity was the border of wickedneſs, *Mal.*1. Yet, whatever *G. W.* ſaith, *p.*45. were they ſpoken to ſignifie the free choice that God long before had made of *Jacob* and his ſeed; which free choice was manifeſted in thoſe words of Love concerning *Jacob*, the elder ſhall ſerve the younger, for they were ſpoken before the Children had done good or evil: nothing had *Jacob* done to move God thus to preſerve him before his brother. And further the Apoſtle tells us this was done that the purpoſe of Gods Election might ſtand or take place: So that God did but Act then as he had decreed of old to do. And further yet, the Apoſtle tells us, this Election is *not of works, but of him that calleth.* No mans good works foreſeen are the things that move God to chooſe, but it is the meer good pleaſure of God who effectually calls and prevails on whom he will. This is further manifeſt from *Ver.* 16. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy.* The Truth is we have naturally no will to that which is ſpiritually good; how ſhould we when we cannot know the things of God? when holineſs and faith in Chriſt are fooliſhneſs to us? ſo *Ver.*18. *He hath mercy on whom he will.* The Apoſtle goes on *Ver.* 21. *Hath not the Potter power over the Clay, of the ſame Lump to make one Veſſel to honour, another to diſhonour?* The Lump is Men and Women to be created; the making of Veſſels, is Gods creating mankind with a decree of permitting their fall; the making of this Veſſel to honour, that to diſhonour, is Gods creating ſuch a perſon

perſon with a Reſolution to recover him out of his fallen ſtate by ſaving grace; this reſolution is moſt free: ſuch a perſon with an intention to leave and never recover him out of his fallen ſtate by renewing grace. Thus God doth *not make any a wicked creature* as *G. W.* imagines we muſt ſay, *p.* 46. Nor doth God *conſume any man meerly as his own workmanſhip*; but God endureth with much long-ſuffering unregenerate men, and they fit themſelves for deſtruction. This he that is recovered will acknowledge. 2 *Tim.* 1. 9. *Not according to our works, but according to his purpoſe.* The reaſon of Gods ſaving us in time by the waſhing of regeneration is not to be fetcht from our works, any thing that we have done; but from Gods purpoſe of old, who freely and of his good pleaſure did decree it. *Eph.* 1. 5. Predeſtination unto the Adoption of Children by Jeſus Chriſt, is according to the good pleaſure of his will.

2. Gods Election is *unchangeable*. He will *certainly* bring in, he will *never finally* reject that ſoul he hath taken liking to, Chriſt *muſt* bring in his ſheep, and he *hateth* putting away; nor ſhall it be *poſſible* to deceive the Elect. *Pſal.* 33. 11. *The Counſel of the Lord ſhall ſtand for ever, the thoughts of his heart to all Generations.* Election is that product of Gods counſel, the determination of infinite wiſdom conſulting. *Rom.* 9. 11. *The Purpoſe of God according to Election muſt ſtand.* So that here is purpoſe upon purpoſe; a purpoſe to ſave ſuch a ſoul, and a purpoſe not to alter that purpoſe, but infallibly to bring it to paſs. Men change their purpoſes for want of fore-knowledge; but nothing can fall out, not ſin it ſelf, cauſing God to alter his purpoſe; he foreſaw all, and can give repentance. From this Doctrine, grace will not cauſe a Child to ſin the more boldly, but to loath himſelf the more for ſin. As in other things, the Lord purpoſeth, and none diſanulleth it, *Iſa.* 14. 27. So in this *Pſa.* 135. 6. *Whatſoever the Lord pleaſed, that did he, in heaven, and in earth and in the Sea, and all deep places.*

3. *From all Eternity* did God Elect. In time doth God convert, and cauſe to perſevere; but *Acts* 15. 18. *Known unto God are all his works from the foundation of the world.* Eph. 1. 4. *According as God hath choſen us in him before the foundation of the world.* 2 Theſ. 2. 13. *From the beginning hath God choſen you.* Rev. 17. 8. *Whoſe Names were not written in the book of Life from the foundation of the World.*

Obj. p.41. *This puffs up.*

Answ. It works self-abasing admiration of Soveraign grace, it gives great rest, and engageth the heart of a sincere believer to an utter detestation of all sin.

Obj. *If the everlasting state of persons is thus secured, all Warnings are impertinent and vain.*

Answ. No, God that decrees their salvation, decrees by such warnings to work in them his fear, and a holy caution to keep in his ways that they may be saved. From this Doctrine of Election, thus manifested, thus vindicated by most evident consequence, appears the Truth of the Doctrine of Reprobation. *viz. That God hath rejected or refused others from all Eternity, or Decreed never to convert them by bestowing saving grace on them; but for sin to damn them, for the praise of the glory of his Justice.* For if God hath chosen some, who can deny that he hath refused others? And the Scripture, if we will believe it, will make it manifest in all the parts of it.

1. That God hath refused some particular persons. *Jo.*10.26. *You are not my sheep.* Rom. 11. 7. *The rest were blinded.* Rom. 9.18. *Whom he will he hardeneth. Peter* deserved hardening as well as *Judas*; that God hardeneth *Judas*, not *Peter*, proceeds from the meer pleasure of his Will. He makes, as the great *Potter*, what *Vessel* he pleaseth to *dishonour*; that is, God makes him with an intention to suffer his fall, and never recover him by renewing grace.

2. That God hath from Eternity thus refused them. *Jude* 4. *There are certain men crept in unawares, who were before of old ordained to this Condemnation.* Rev. 17. 8. *Whose Names were not written in the book of Life from the foundation of the World.* Add this Argument. As there are *Particular Angels* whom God suffered to fall, though he could as easily have preserved them from it as he did the rest: so there are Particular Men and Women whom God never recovers by saving grace out of their fallen condition, though he could as easily have recovered them as others, if he had pleased; but he endures them with much long suffering to fit themselves for destruction: Therefore from all Eternity did God decree thus to do concerning them in particular, for known to God are all his works from the foundation of the world.

3. That God hath decreed to damn these persons for sin. *Prov.*16.4. *The Lord hath made all things for himself, yea even the*

the wicked for the day of evil. He *damneth particular perſons for ſin; therefore of old did he decree to damn thoſe particular men for ſin,* 2 Pet. 2. 12. *As Beaſts, made to be taken and deſtroyed*

4. That all this is for the praiſe of the glory of his Juſtice. *Rom.* 9. 22. *What if God, willing to ſhew his wrath, and to make his power known, endured with much Long-ſuffering, Veſſels of wrath fitted to deſtruction?* And though God hath no pleaſure in the death of him that dieth, conſidered barely as his Creature; for he is willing to receive to mercy every returning Sinner; yet if a perſon perſeveres in wickedneſs, as ſuch, God will laugh at his Calamity, and mock when his fear cometh.

This Doctrine of Reprobation being the Truth of God according to Scripture, from it I draw theſe Conſectaries.

1. That it cannot be inconſiſtent with his *Prohibitions*, p. 42. *Eat not.* His *Conditional Promiſes*, *If thou doſt well, ſhalt not thou be accepted? If you ſeek the Lord, he will be found of you. Whoſoever believeth ſhall not periſh; ſhall not abide in darkneſs.* His *Conditional Threats. If thy heart turn away, thou ſhalt periſh. If you forſake him, he will forſake you.* His *ſending his Son* into the world not to condemn the world. His *giving his Spirit* to inſtruct them in theſe things. His *ſetting Life and Death* before them in the Promiſes, and in the Threats. Or his *giving men up* to their Luſts for ſin. For there can be no Repugnancy in Gods actions between themſelves. On the contrary, all theſe are ſubſervient to the Soveraign Deſign of Gods Decrees: the magnifying his Mercy and Grace in the ſalvation of all the Elect, who enabled by his ſpecial Grace, to believe and obey, are ſaved, according to the Promiſes: the magnifying his Juſtice, or making known his wrath in the Reprobates, who, according to the Soveraign Dominion of God, left to themſelves, reject Chriſt, and increaſe in their Rebellion againſt God, and ſo are juſtly given up and damned, according to the Threats.

2. That God is neither *partial nor cruel* in decreeing to deny ſaving Grace to ſome, whilſt he decrees to give it to others; that he is not the *Author of ſin*, in decreeing to permit, or in fore-ordaining it, *p.* 41, 42. For what God doth, can neither be partiality, nor cruelty, nor unholineſs. Is he partial that gives his Alms where he pleaſeth? Is he cruel, that never denies any due Compaſſion? Who can prove, that converting, confirming Grace is a due Debt to every fallen man and woman? *Who hath firſt given to him?* Or is the Judge cruel, that hangs up a

Murtherer? God doth *actually* damn none, but the finally impenitent, *Acts* 2. 23. *Chriſt, being delivered by the determinate Counſel and Fore-knowledge of God, you have taken, and by wicked hands have crucified and ſlain.* Chap. 4. 27, 28. *Againſt thy Holy Child Jeſus, Herod, and Pontius Pilate, with the Governors and People of Iſrael, were gathered together, to do whatſoever thy Hand and thy Counſel determined before to be done.* Is God the Author of Sin in determining or fore-ordaining the wicked actions of theſe men? It is one thing to *decree the permiſſion* of ſin, or to *fore-ordain* it; another thing to *commit* it. Between Gods fore-ordainng the ſin, and the actual commiſſion of it, came in the *Will and Wicked Hands* of men. This Will, and theſe wicked hands were the Author and Cauſe of ſin, and not Gods Fore-ordination.

3. That it doth not become us to have *the leaſt Riſings of heart* againſt it, and ſay, as p. 41. *If any are reprobated, they cannot avoid Hell and Damnation whatever they do.* Or as p. 45. *Then the blame of mans Damnation is to be laid on God.* This is the ſame with that, *Rom.* 9. 19. *For why doth he yet find fault, who hath reſiſted his Will?* What the Apoſtle ſpeaks in the following Verſes, muſt quiet us, *Nay, but O man, who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, why haſt thou made me thus? Hath not the Potter power over the Clay, of the ſame Lump to make one Veſſel to Honour, another to Diſhonour?*

4. That it tends not to drive any to a *ſinful Deſpair*, p. 41. It is indeed a dreadful Doctrine, and to be trembled at; yet doth it leave room for comfort. It tends to make an impenitent man that loves his ſin, to deſpair of Salvation, whilſt ſuch; but this is a good Deſpair. But it tends not to make any that have not ſinned the ſin againſt the Holy Ghoſt, how vile ſoever they be, abſolutely to deſpair. Had the Lord paſſed by all, there had been no hopes for any, *Rom.* 9. 29. *Except the Lord had left us a Seed, we had been as Sodom, and been made like unto Gomorrah.* But though all fallen Angels are, all fallen men and women are not reprobated. This is ſome comfort, and it importunately urgeth all, in compaſſion to their own immortal Souls, to turn from ſin to God in Chriſt, and to ſeek after good Scripture-Evidences of their Election. I ſhall lay down two or three.

1. Haſt thou ever had a heart to *chuſe* Chriſt? *Joh.* 16. 16.

You

You have not chosen me, but I have chosen you. He that can assure his own Soul, that he hath chosen Christ for his Saviour, for his Teacher, for his Governour, for his Portion, with his very heart and dearest affections, may be confident he is a chosen Vessel of Mercy.

2. Hast thou an heart to *believe in* Christ for Salvation? *John* 10. 26. *You believe not, because you are not my sheep.* He that can be assured that seeing himself lost in himself, and renouncing all trust in his own performances, placeth all his confidence in the Obedience and Death of Christ, for Pardon, Acceptance, shelter from wrath, and the salvation of his Soul, as *Paul*, who knew whom he had believed, and was perswaded that he was able to keep what he had committed to him against that day; this person hath no ground to fear Reprobation. Those that are not the sheep, do never thus believe.

3. Hath God given thee *power over thy Corruptions* in some good measure? a *heart to pray* sincerely? and a *holy Conversation*, so that thou livest not like the generality of thy Neighbours? 1 *Pet.* 2. 9. *Ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People.* Because ye are chosen and dear to God, therefore doth Grace reign over sin in you; therefore have you hearts to seek God uprightly. Therefore are you lovers of Holiness, and your Conversation differs from other men.

4. Is your *heart spiritually tender?* Rom. 11. 7. *The Election hath obtained it, and the rest were hardned.* Rom. 9. 14. *He hath mercy on whom he will, and whom he will he hardneth.* You are not a Despiser of Mercy, a Neglecter of Salvation, a presumptuous person, giving your self up to known sinful Practices; but had rather lose your life than miss of Christ; do grieve for what hardness you find; do fear God; and would in nothing offend him. Are these things to be found in Reprobates? Let Gods Word give your hearts security that you are not Reprobates. Yea, if *heretofore* you did in truth experience these things, but you are *now* afraid you have lost all; for you have greatly fallen, as did *David*; you are sorely scourged, as was *Job*; your Faith is even giving up the Ghost, with the Disciples, *We thought it had been he*: yet *are not you fallen from Grace, God hath not forsaken you*, Psal. 89. 30. *If his Children forsake my Law, and walk not in*

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my Judgments, I will visit their Transgressions with a Rod; nevertheless my loving kindness will I not utterly take from him, nor suffer my righteousness to fail. Nor *have you totally forsaken your God.* Peter, *I have prayed for thee that thy Faith fail not.* Nor *ever shall you* totally forsake him; for *the foundation of God stands sure, having this Seal to it, the Lord knows them that are his.* There is *a Recovery for you,* who have seemingly lost your Faith. *Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.* And you *shall yet find more strength* against the Devil and your own Corruptions; more wariness, love to God than ever, *Rom.* 8.28. *All things work together for good to them that love God, to them who are the called according to his purpose.* Therefore still *hope* you in God, still *trust* in your faithful Advocate. *Seek the Lord and his strength; seek his face evermore.* Never cast him off, that *will not break a bruised Reed.* Strive to be more and more *holy in all manner of conversation.* Faint not, nor be dismayed; the Lord is your God for ever and ever; he will be your Guide unto death: He *will not forsake his People; because it hath pleased the Lord to make you his People.*

I Have now, through Gods help, finished this Work; and do hope, that through these poor Labours of mine, God will give some that are mistaken, others that are staggering, to discern the dangerous Errours of these People, and avoid them. And surely, if Persons whose hearts the Lord hath framed, with all readiness of mind, to embrace Truth, and only Truth; if Persons to whom Truth is precious, because proceeding from God, and leading to him again; if these do but see that *where there is no Election among fallen Creatures, there is no Salvation*; which is plainly visible in the fallen Angels; they will readily and gladly, and thankfully embrace the Doctrine of Election. If these were but perswaded that *they are cursed who ever diminish from Gods Word*; they will be afraid to reject Christs Ordinances of the Supper and of Baptism by Water. If these heartily believe, (and they will) that *Christ did not die in vain*: Oh, they will be torn Limb from Limb, rather than part with that most precious, soul-saving Doctrine of the Imputation of Christs Death and Sufferings, to lost Sinners for Justification. If these do but yield,

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Salvation is not now attainable by the Covenant of Works; that *this Law is now weak through the fleſh, that it cannot give Life*: How will they at once let go all hope of attaining perfection in themſelves here, and deſirouſly ſeek to have Chriſts Righteouſneſs imputed to them, that they may be found in him; bleſſing, praiſing and admiring God, that he was graciouſly pleaſed to provide it for undone Sinners, and invite them to it. If theſe perſons do but ſeriouſly conſider that *Adam fallen, notwithſtanding all the Light he brought with him into the world, was not able to attain to the knowledge of Chriſt, till God revealed him.* They will ſurely conclude, the bare Light every man brings with him into the world, cannot be ſaving. And if theſe perſons do but believe verily, *the Lord doth beſtow on his Church and People a ſafer and better Rule to walk by, than he beſtows on the Heathen that know not God*; they will embrace the Scripture for their Rule, and not prefer the Light that is in every man, as a ſafer and better Rule. Theſe are the Truths I contend for; and theſe, I doubt not, will be precious in the eyes of thoſe whom God loves to the end of the World.

FINIS.